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Fuller Theological Seminary

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# Theology, News and Notes

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Graduate Schools of  
THEOLOGY  
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# Editorial

H. Newton Malony

America is blessed with many psychologists. Over 39,000 of them are listed as members of the American Psychological Association.

Also, America is blessed with many churches. One major denomination boasts that it has one or more churches in each of the 35,000 zip codes in the nation. This number could be multiplied many times.

What would happen if we could get the psychologists and the churches together? At least two things would occur. On the one hand, the psychologists would be impressed with the Christian church. They would acknowledge the good the church is doing and the importance it has for many persons' lives. Heretofore it has not been typical for psychologists to be ardent supporters of such groups as the church. On the other hand, the church would be impressed with the psychologists. It would acknowledge the skills psychologists have and the effect that they, too, are having on the lives of persons. Again, up to this time the church has been somewhat suspicious of behavioral scientists such as psychologists.

The articles included here describe just such a match-up between the psychologists and the churches. The assumption on which they are written is that the Christian church is already among the more strategic groups who serve persons from birth to grave. Yet, it is further assumed that the church can be even more effective in accomplishing its goals by utilizing the skills of psychologists.

So, these are thoughts about how psychologists can serve the church. As would be expected, they are the ideas of psychologists who love the church and who agree with its mission. These psychologists—with the exception of one co-author—were trained at Fuller Theological Seminary. In fact, these writers were specifically trained to work with churches. In the course of their preparation each of them served a year of internship in the Church Consultation Service which is a training facility of the Fuller School of Psychology. I was their director and supervisor.

While our intent as a graduate school is to equip *all* students with the tools for integrating their Christian faith with their psychological understanding, in the case of a select few we are able to provide advanced training in work with churches. These writers are such persons.

Moreover, they are all related to the Christian church in their professional lives as psychologists. They engage in such endeavors as directing counseling services within churches, providing leadership training and leading church self-studies, offering seminars, retreats and classes to church persons, providing psychotherapy to individuals, counseling with pastors, and teaching in church colleges. One writer even serves as minister to a local congregation. All, save one, are ordained ministers (as well as psychologists) within such denominations as the American Lutheran Church, the United Presbyterian Church, the Conservative Baptist Association, the United Methodist Church, the Independent Christian Church, the Episcopal Church, and the American Baptist Church.

In short, they come well equipped and sincerely motivated to write about the "match-up" between the Christian church and psychology.

The term "shrink," used in the title of this edition, is an affectionate synonym for "psychologist." It is offered here in an effort to evoke interest. So, also, are the several titles for the articles. In each case, possible roles for the psychologist in the church are compared to familiar positions in the world at large, e.g. travel agent, referee, market analyst.

It is hoped that the format of the articles will allow church leaders to identify specific problems and easily envision how a psychologist might be of assistance in that area.

I suppose our goals would be realized if we thought that such articles as these would guarantee a future in which there would be many "shrinks" in the Lord's house(s). ■



H. Newton Malony is director of the Church Consultation Service, director of internship training and associate professor of psychology in the Fuller Graduate School of Psychology. He holds the M.A. from Birmingham-Southern College, the M.Div. from Yale Divinity School, the M.A. and Ph.D. from George Peabody College. An ordained United Methodist minister and licensed psychologist, Dr. Malony has written extensively for professional magazines and organizations.

# Organized Disorganization or Disorganized Organization Pay Your Money, Take Your Choice

By H. Newton Malony

Take a look at the church—*your* church! What you see depends on where you are standing. For example, if I stand on the northeast corner of the property, my church looks like a stretched out asphalt parking lot interrupted by an old mansion turned into a parish hall.

However, if I stand on the southwest corner of the property, my church looks like a manicured lawn surrounding a steep-roofed sanctuary. In the foreground a free-standing tower topped with a cross can be seen against the background of multi-colored windows.

## You can choose

I can look at my church from a number of positions. And so can you! The ways we look at the church are choices we have made. This is the thought behind the phrase in the title of this paper—"... pay your money, take your choice." We can decide to look at the church from one viewpoint or another.

## Two basic perspectives

But that's not all. In looking at the church two basic perspectives are available to us—that of the Insider and that of the Outsider. Insiders are participants. They are members of the church. Outsiders are not members of the church. They are observers.

This distinction between Insider and Outsider is much more important than physical location. Insiders and Outsiders can stand in the same place but see vastly different things. The perspective of being a part of the church is very unlike that of looking *at* the church.

Insiders see the church from the viewpoint of belonging and believing. They use "in-house" language and know what it means. They are comfortable with the activities and know their place. They trust the leaders and believe what is said.

Outsiders see the church from the viewpoint of behavior and befuddlement. They see and hear but do not understand. They can explain why persons belong. They can place the church in the context of other groups in the community. They can observe but not feel a part. They don't understand the language or follow the leaders.

## Psychologists are Outsiders

Psychologists, as psychologists, are Outsiders. All scientists are. They look at the church in the same way they study rocks, stars, or plants, i.e., from the outside. They put the church under a microscope. They stand off to the side and observe. They filter the church through their own terms—*social groups, voluntary association, class differences, and varieties in religious beliefs, etcetera.*

## Pastors are Insiders

Pastors, as pastors, are Insiders. All church members are. They look at the church as they look at their families, their clubs, their friendships and their associates, i.e., from the inside. They are involved, engrossed and invested. They know and feel the meaning and importance of the church for their lives. They filter the church through precious memories, sacred language, awesome rituals, convictions and values.

## Can Insiders be Outsiders (and vice versa)?

Note that the viewpoints described above were ascribed to psychologists in their role as psychologists and to pastors in their role as pastors. The question is: "Is it possible for psychologists to be anything other than psychologists or for pastors to be anything other than pastors?"

The answer has got to be "yes"! We are more than the roles we play. We are more than psychologists or pastors. We are persons. As persons we can see points of view other than our own. We are not limited to our roles in life. We can choose to see another outlook. We can "pay our money, take our choice."

Persons can be both Insiders and Outsiders at the same time. In other words, a psychologist can also have a pastoral point of view and a pastor can have a psychological point of view. The Insider (the pastor, the Christian) can at the same time look at the church through the eyes of the Outsider (the psychologist). The Outsider (the psychologist) can look at the church through the eyes of the Insider (the pastor, the Christian).

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## The psychologist will know that the church does not cease being an organization because it is at the same time a fellowship of believers of which he or she is a vital part.

The pastor who can see with psychological eyes will value the assistance of the psychologist without being threatened. The pastor will know that the church does not lose its uniqueness as the City of God because it thinks about itself in terms of human motivation and organizational theory—two of the psychologist's terms. In fact, the pastor knows that the church's effectiveness in accomplishing its peculiar mission as the Body of Christ may be decidedly enhanced by thinking of itself as a voluntary association competing for people's time and money. This is also an idea that comes from psychology.

On the other hand, the psychologist who can see with pastoral eyes will value the life of the church without having to analyze or explain it away. The psychologist will know that the church does not cease being an organization because it is at the same time a fellowship of believers of which he or she is a vital part. This pastoral way of defining the church speaks to the meaning of life and the psychologist, who is also an Insider, knows the importance of meaning *as well as* outside observation. In fact, the psychologist who understands it from the inside feels that he or she can be of greater service to the church because its language is known and believed. Such a psychologist is interested in the church and invested in helping it accomplish its tasks.

So—can Outsiders be Insiders and *vice versa*? Yes, indeed. It is not only possible but desirable. The church needs psychology and psychologists need to be church members.

Now I would like to briefly summarize the inside point of view of the church which pastors, Christians and church members share. Then I would like to detail the outside point of view which psychologists are agreed upon. The inside point of view could be looked upon as the common faith we assume psychologists have when they bring their outside point of view to the task of making the church more effective.

### The church as seen through the eyes of faith: An inside point of view

There are four major ways of looking at the church.<sup>1</sup> They are: (1) The People of God (1 Peter 2:9-10); (2) The New Creation (2 Corinthians 5:17); (3) The Fellowship in Faith (Acts 4); and (4) The Body of Christ (1 Corinthians 12:12-27).

Consider them briefly. Think of them as the several ways the church appears when seen from the inside out. These are the ways Insiders talk about the church.

Look at 1 Peter 2:9-10 as one of the verses of Scripture from which Christians affirm they are the People of God:

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

People implies kinship. Those who were not related to each other before have now been made sisters and brothers. God did this thing by his "wonderful deeds" in Christ Jesus. He called persons into the light

and gave them mercy. Just as he did in the days of Abraham, so now he has done in Christ. He chooses persons and adopts them to be his people. The church is the People of God.

Look at 2 Corinthians 5:17 as one of the contexts from which Christians affirm that they are the New Creation:

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

To be in Christ (i.e. to be a part of the church) means to have new power, new purpose, new potential. In short, it means to be a New Creation. Old habits, outlooks, motives and priorities have "passed away"—they are dead. Christians are alive in a new way. What better way to think of the group of persons in the church than to say they are the New Creation.

Look next at Acts 4 as one chapter of the Bible from which Christians affirm that they are the Fellowship in Faith. Here the lives of the 5000 who believed in Jesus Christ are described. Those who "had been with Jesus" were boldly telling others about the experience. They were of "one heart and soul" (v. 32). They were loyal, loving and courageous. "Great power and great grace" (v. 33) characterized the fellowship. Their old ideas were transformed. They shared property and met the needs of all. It was a radically new type of group which was free from fear and very united. It was a fellowship *in* (not only *of*) faith.

Lastly, look at 1 Corinthians 12:12-27. Here is one of the sections of Scripture from which Christians affirm that they are the Body of Christ. By baptism of the Holy Spirit all Christians become part of the "one body" (v. 13). The Holy Spirit pulls persons together and then gives each person gifts (v. 16). No person is to value his/her role more than that of another (vv. 14-16). Christians are "many members, yet but one body" (v. 20). Members of the body are to care for each other and work for the common good (vv. 23-25). The Body of Christ has always been a treasured way for Christians to speak about the church.

Now look at the view from the outside. To follow are some viewpoints psychologists (Outsiders) bring to an understanding of the church. Think of these ideas as ways of enriching rather than reducing the picture.

### The church as it appears to psychologists: An outside point of view

The title of this article begins "an Organized Disorganization or a Disorganized Organization." From the point of view of the psychologist the church is above all else an "organization." It can be disorganized. It can even deny its nature, i.e., claim it is a *dis*organization. But in the final analysis it is what it is—an "organization."

To be an organization means to be "a group of persons who do things together." This is the church. The "thing" persons do together is to meet human needs. The need the church meets is everybody's need for the grace of God. So it could be said that the church is an organization in that it is persons who act as a group to meet people's need of God.

Taking this one step further, psychologists suggest that organizations are intentional creations. That is, they do not spontaneously occur without planning as do neighborhoods, families or crowds. Organizations are planned. They are designed and constructed.

Organizations do not just come into being. They are announced. Most states require new organizations to list in the public press their names, their purposes and the date they are beginning. The church is an organization. It did not just happen. Jesus announced its formation. Note his words to Peter "... upon this faith I will *build* my church" (Matthew 16:18). Jesus built the church while he was still on earth. It, like all other organizations, is a *human* creation. While its purpose may be divine, its origin is human. It came out of a conscious decision by Jesus—it did not just suddenly appear.

All of this is to say that seen through the eyes of the psychologist Outsider, the church is similar to all other organizations—be they the Bell Telephone Company or the Red Cross. It is a humanly designed, intentionally planned group of persons brought together to accomplish a purpose on this earth.

For the Christian psychologist to say that the church is an organization like all other organizations does not detract in the least from the

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# If It's Sunday, This Must be Church

## The Psychologist as Travel Agent



A certified clinical psychologist in New Mexico, Adams Lovekin is working in private practice at St. John's Episcopal Cathedral and is a member of the Christian Center Counseling Service in Albuquerque. He is also an ordained Episcopal priest serving in the Diocese of the Rio Grande. Dr. Lovekin received his Ph.D. from Fuller's Graduate School of Psychology after earning a degree from the Church Divinity School of the Pacific.

Recently I called a travel agent for information on how to reach a certain destination in a foreign country. I needed to know about airlines, time and cost. The agent provided me with information about a number of alternative flight plans, various carriers and costs. With this information I made my decisions and the agent made reservations for my trip.

The Church can likewise use a psychologist in making travel plans to the "foreign country" of the Kingdom of God on this planet Earth. The psychologist can give information as to the various routes, the length of time and the costs. The psychologist can also assist the Church in making the reservations, i.e., a specific decision in a particular course of action.

### Who needs a travel agent? Some practical reasons

My congregation doesn't need a travel agent you may be thinking. We have been getting along pretty well in spite of the bias of human nature. But have you questioned the value of some of the Church's activities or structures? Does the annual rummage sale seem to have the ladies at each other's throats more than assisting needy people? Do you dread the monthly meeting where the treasurer's report and finances make up the majority of the meeting and little attention is given to goals, objectives, programs and planning? Do you feel locked into old organizational structures which are not responsive to the congregation's current life and growth? Is there a better way to organize the life of the congregation in its committees, councils, guilds and boards? Has the church neighborhood or membership changed in the last few years so that the needs both outside and inside the church building need reassessing? In answering these questions and many more that could be raised, a psychologist can assist either a local congregation or a larger unit of the Church, e.g. associations, conventions, presbyteries, or dioceses. A psychologist as travel agent can assist in self-studies, purpose stating and program planning.

### Why have a travel agent? Some theological and psychological reasons

You may be objecting that the church is a divine institution and therefore should depend upon divine guidance and not upon man's planning. The church, ordained of God, has existed in its various ecclesiastical manifestations for nearly two hundred years. Under the guidance and protection of the Holy Spirit it will continue to exist until the end of time, until the Kingdom of God has come in all its fullness.

Yes, the church is a divine institution, just as Christ was the fullness of God. But the church is also very human, just as Christ was the fullness of God manifest in the flesh. As we believe in the incarnation of the Messiah, the God-made Man, so also we believe in the incarnational nature of the church. It is both divine and human. Its humanity manifests itself in human reason, feelings, hopes, aspirations, goals, objectives and plans. An effective preacher relies upon the inspiration of the Holy Spirit not only at the time of his preaching but also in his preparation. No more can the church rely on the Holy Spirit only at time of crisis, it must also experience it in its planning and organizational development.

Theologically, we know that *how* we get to the Kingdom of God on this planet Earth is just as important as the destination itself. *How* we live our life together on our pilgrimage is equally as important as our arriving there. The church should be an institution which meets human needs in this process, not a dehumanizing institution.

Assuming that the spiritual needs of having the Gospel preached and the sacraments administered are met, what psychological needs are there to be considered? Maslow has suggested that we have a hierarchy of needs, beginning with survival needs and culminating in self-actualization or self-fulfillment needs. If we accept Maslow's schema, the question arises as to whether our church life assists the people of God to meet their self-fulfillment needs or whether it does not. People will feel fulfilled to the degree to which they can have a meaningful participation in the life of the church, both sacramentally and organizationally.

<sup>1</sup>For an elaboration of these see Minear, P. S. *Images of the Church in the New Testament*, Philadelphia: Westminster Press, 1960.



### What a travel agent can do

I have mentioned that the psychologist as travel agent for the church can help the church do three things specifically: self-study, purpose stating and program planning.

### Self-studies

A self-study is an assessment of who, what, when and where a person, congregation or unit of the church is. It is essentially a data-gathering process. This data can be gathered by various methods: interviews, survey questionnaires, church records, small task forces, congregational meetings, existing committees, commissions or boards. When the raw data has been gathered, it has to be summarized into meaningful categories.

A self-study can be an exhaustive study or it can be limited to specific areas of concern. One area of interest would include demographic data of the church members, i.e., age, sex, residence, marital status, member status, occupation, giving, ethnic background, talents and interests. Similar demographic data may be wanted about the neighborhood in which the church exists. Another area of interest would be the condition of the church building and grounds: their size, condition and debt. A self-study would include a description of the current organizational structure of the church, both the formal lines of authority as seen on an organizational chart and the informal lines of influence. Informal sub-groups within the church and their function are important to delineate. Who is the leadership in the church? Are the church officers motivated? Another important aspect is the history of the church, i.e., the past successes and failures of the congregation. By looking at the tradition and history of the church we get a better understanding of where the church is in the present.

Certain times seem more appropriate for self-studies than others. Probably most self-studies or profiles are done in congregations when there is a vacancy of the chief pastor. The reason for this particular time is to be able to call the right person as pastor. The disadvantage of this timing, however, is that it doesn't allow the new pastor to be a part of the learning process of the self-study. Another frequent time for a self-study is when there seems to be a need for the congregation to move physically or to embark on a building program of some kind. Ideally, a self-study would be conducted when the primary concern is the program of the church.

### Purpose stating

Purpose stating answers the question "Why?" for a congregation or unit of the church. Any organization has to make the distinction between maintenance needs and original goals. Especially in the church the maintenance needs may loom so large that the original goals seem to get lost. The church always runs the danger of becoming a museum of antiquity unless its purposes and goals are updated.

It is very helpful in any organizational planning to distinguish between long and short range. Long-range planning considers the goals of an organization. The goals are a statement of the purpose, direction or end toward which an organization is brought into being. It is very helpful for a congregation or unit of the church to wrestle with defining what its goals really are, i.e., its real purpose for existence. Then against this background of stating long-term purposes or goals, short-term objectives can be enumerated. Objectives need to be measurable in time and space. They would include such specifics as who will do what to whom, when, where and to what extent.

Purpose stating can be done by a large congregational meeting utilizing small sub-groups to report back to the larger meeting. This brings the greatest amount of member participation. Purpose stating can also be done by responsible boards, committees, commissions, and vestries to clarify their own direction of purpose in their leadership.

Various methods can be used to gather goals. These range from brain-storming freely to actually writing down specific goals on index cards and developing lists from these cards. Certain times, like the beginning of a new budget year or the beginning of new terms of office, seem more appropriate than others for purpose stating.

### Program planning

After self-study has been done and a statement of long term purposes or goals has been made, a congregation or unit of the church is ready to move on to the next stage. Now it is time to enumerate short-term objectives and translate these objectives into specific programs. Short-term objectives can also be gathered from congregational meetings or from responsible entities within the church organization. Unlike the goals of purpose stating, the criteria of good objectives require that they have measurable dimensions in time and space. For example, our objective is to have twenty-five percent of the congregation giving a full tithing to the church by the end of 1977. These objectives can be enumerated by a brain-storming process or by merging individual suggestions on cards, worksheets or newsprint. When the objectives with measurable characteristics have been enumerated, the next task is to give each objective a priority. Priorities can be established by consensus, by a voting process or by a card sort process, and then reported back to the group visually.

For each objective chosen a work plan needs to be developed. A work plan is even more specific and should include a time line as to *who* is going to do what *activity*, by what *deadline*, with what specific *result* and with a specific *cost* in monetary terms. It is helpful to do the work plan on newsprint or a blackboard where everyone involved can visually see what is being developed. This is better than oral discussion. It is only by specifically detailing the who, what, when and how that a later evaluation can be made to see whether the objective was reached or not and whether the program was successful or not.

### An illustration

Currently the Fuller School of Psychology's Church Consultation Service is doing a self-study for a large congregation in a metropolitan area of southern California. This is an exciting study because the idea which prompted it was, "Let's decide where to go next as a church." The primary concern was not about calling a new pastor or erecting new buildings; it was about the congregation's purpose, direction and goals. In the previous 15 years, membership had dropped from 3,000 to 1,000. Now consolidation, self-study and remotivation are needed.

After several conferences, the Church Consultation Service contracted to do a two-year self-study with the four following goals:

- 1) to lead the congregation in a study of itself;
- 2) to assist the congregation in coming to agreement on its future;
- 3) to facilitate the congregation in its efforts to become an exciting church;
- 4) to encourage the congregation in getting to where it wants to go.

Data was gathered by examining church records and public records, by conducting structured interviews of the church staff and a 10 percent sample of the membership and by meetings with the church leadership. This data was summarized, categorized and published with charts, graphs, maps and figures and mailed to the entire congregation in preparation for a large congregational meeting. At that time the congregation came to a consensus of its purpose or mission.

A self-study and purpose stating will greatly assist this congregation in developing its objectives and obtaining them in the future. It will have a new sense of common purpose and a higher degree of motivation as it continues to make its pilgrimage toward the Kingdom of God here on earth.

### Conclusion

In conclusion, the Christian psychologist has skills which can be used to assist churches in knowing where they are going.

No one wants church persons to wake up and not know where they are. The old joke, "If it's Thursday, this must be London" must not happen in the church. It would be tragic for Christians to recognize they were in church only because it happened to be Sunday. Christian psychologists as travel agents can play a part in helping the church always know where it's at along the way to where it's going. Psychologist led self-studies, purpose stating and program planning are means to this end. ■

# Go To Your Corners and Come Out Fighting! The Psychologist as Conflict Manager

By Robert C. Richard, Ph.D.  
and Del Olsen, D.Min.



Robert C. Richard received his Ph.D. from Fuller's Graduate School of Psychology in 1973 and the S.T.M. degree in pastoral psychology and counseling from Andover Newton Theological School. A clinical psychologist in private practice with Rafa Counseling Associates of Pleasant Hill, California, Richard has served as consultant to various churches in the Bay Area where he has provided guidance in conflict management, staff team building and the psychology of corporate worship experience.



Del Olsen serves as consultant to churches and as a campus minister at the University of California, Berkeley. He received his D.Min. from Golden Gate Baptist Theological Seminary and has taken graduate courses and seminars in organizational development.

It is a simple and easily established fact of human existence that when a group of persons work together for the achievement of common goals, conflict will exist. The church is no exception. While it has a unique mission, it is not free from conflict, as any pastor or involved lay person well knows. In fact, through the history of the church some very severe and destructive conflicts have erupted which have been both detrimental to the persons involved as well as a hindrance to the church's mission in the world. Because of the sometimes destructive results of conflict, many Christians have assumed that conflict must be a surd in congregational life to be excised just as a spreading cancer must be removed from the human body. We wish to emphasize that, to the contrary, conflict properly managed can become the key to new growth and at the cutting edge of positive human development.

In order to understand the above statement more precisely we need to be clear on what is meant by conflict and what are some of its important sources. All conflict carries an emotional sense of tension, anxiety, anger and sometimes alienation. There are, of course, various kinds of conflict. Basically it can be resolved into three categories: (1) intrapersonal conflict, (2) interpersonal conflict, (3) intergroup conflict. Intrapersonal conflict refers to conflict existing *within* the individual because of unresolved competing needs, values, etc. Interpersonal conflict refers to the conflict which exists *between* individuals because of competing goals or differing viewpoints on how similar goals should be achieved. Intergroup conflict occurs when two relatively homogeneous groups select competing goals or differ on how to achieve similar goals.

### A crucial question

In dealing with the whole area of conflict, Christians must ask themselves if conflict *per se* is the result of man's sinful condition or if it is a consequence of the basic limitations of being human. This leads us to a brief look at some of the important sources of conflict.

A major source of conflict is our differing personal histories which give rise to differing values and life-styles. The families in which we were nurtured and our personal experiences in coping with life as we mature have helped to shape what we now value and deem important. Thus, when any group of people meet together it can be assumed that differing perceptions of the world, persons and God will be present. These differences can hardly be thought of as "sinful" since they are a result of a sociological process which is different for everyone. Conflicts arising out of these differences therefore are a result of the limitations of the human situation.

There is another important source of conflict which is related to our personal history yet is part of our emotional being rather than the cognitive and perceptual side of us. This has to do with whether certain important needs have been and are being met. Some of these needs which psychologists have identified are physiological (food, shelter, health), social affiliation (to love and be loved), personal security ("I am an OK person"), personal growth (meaning and direction in life), personal autonomy ("I have some power"). When these needs are thwarted to some degree, the individual experiences internal conflict which often causes disrupted interpersonal relationships and contributes to conflicts in group processes. To the extent that our perceptions have been distorted and our basic needs thwarted by the selfishness, egocentricity and prejudice of the human situation, we may say that a person's sinful condition does play a part in conflict situations—and certainly it plays a very definite part when attempts at conflict management are met with selfish and egocentric responses.

### The finiteness of being human

In answer to the question posed above, it is most important to realize that much conflict is simply the result of the finiteness of being human. At the same time we need to recognize that the amount and intensity of conflict and the degree of difficulty in managing it would be considerably lessened had there never been the Fall. We can conclude, then, that conflict *per se* does not have to be considered sinful and thus always thought of as a "bad" experience in the life of the local congregation.



### Handling conflict: An ongoing task

Because conflict is part of the growth process and because it exists as a natural part of the human experience, it is most important that individuals and congregations learn how to handle or manage conflict in the most constructive manner possible in contrast to handling it in such a way that both individuals and groups are damaged or alienated.

In ongoing conflict management it is essential to understand clearly the nature of the conflict and to reflect on how it may be handled. The following outline will serve as a guide to asking pertinent questions:

1. Why did the conflict begin?
2. What are the means for achieving similar goals that are in conflict?
3. Who are the people or groups most involved?
4. What are the centers of power in the conflict?
5. When and how did the conflict begin?
6. What have been the significant changes in the conflict over time in terms of persons, goals or means to achieving goals?
7. Why does the conflict continue to exist?
8. What strategies are being used to manage the conflict?
9. What new strategies can be employed to manage the conflict more effectively?
10. How can these new strategies be implemented?

Kenneth Boulding (1962) suggests three basic approaches which may be used in handling conflict. They are presented below with some modifications to assist in understanding fundamental strategies in conflict management.

1. **Denial-avoidance strategy** ■ In this approach any conflict is dealt with by denying it exists ("Good Christians don't feel that way") or, if not denied, the conflict is not faced ("I may hate the way the chairman of this committee runs the meeting, but for the sake of peace I won't say a thing"). The denial-avoidance strategy does not allow the conflict to be brought out into the open where it can be examined and managed in a healthy way. The chronic use of this strategy can be devastating to both individuals as well as congregations. Over a period of time unresolved feelings of anger and resentment build, creating walls of alienation and dislike.

2. **Conquest strategy** ■ The purpose of the conquest strategy is to reduce severely the power and influence of one's opponent through manipulation and/or intimidation. This is known more commonly as a "win-lose" strategy ("How can I/we get this person off a committee and (maybe) out of the church?"). Most Christians will find this strategy incompatible with their faith since it does not take seriously the viewpoints of the people or groups having the conflict. In churches this strategy is most commonly used when persons or groups refuse to do the necessary (and often tough) work of confrontation and negotiation. The greatest problem with the conquest strategy is that it usually creates strong feelings of alienation, anger, and bitterness in the "loser."

3. **Confrontation-negotiation strategy** ■ In this approach the parties in the conflict openly approach each other with their differences. Here there needs to be much emphasis on communication, particularly a willingness to listen to each other in an empathic manner. It is impossible to arrive at meaningful negotiation unless the issues are *clearly understood* by everyone involved. In negotiating, persons or groups affirm values or goals held in common as well as those which differ. They then attempt to arrive at solutions which are "liveable," for everyone—that is, in the negotiation process the solutions will not be ideal but will represent an acceptable compromise.

### Enter the psychologist

The psychologist may enter the picture as a neutral outside consultant who is able to facilitate the constructive management of conflict when the church's internal ability to cope with the conflict fails. The concept of calling in an outside expert to help the congregation with its conflicts is relatively new for many churches. Some denominations have this function built into their organizational structure, although the conflict mediators often are part of the denominational hierarchy and are not perceived to be truly neutral.

There are two basic reasons why churches have shied away from

using external consultants in the area of conflict. First, churches historically have been suspicious of behavioral scientists, and with good reason in some instances. Typically psychologists and theologians have been very uneasy bedfellows. Second, there have been very few psychologists skilled in conflict management and organizational development who are also Christian or at least possess a sensitivity to the unique mission and goals of the church.

Perhaps the greatest difficulty faced in initiating the consultation has to do with *how* the decision is made to ask for the consultation and *how* the consultant is introduced to the parties in conflict. This process is often referred to as the "entry problem." It is most important that all persons involved in the conflict or representatives from groups involved in the conflict mutually agree upon the need for consultation as well as selection of the specific consultant. Many attempts at consultation have failed at the initial stages because the consultant was contacted at the behest of only one of the parties involved. For instance, a pastor beset by strong conflict in his congregation may unilaterally contact a consultant without first discussing the need for consultation with other members of his congregation.

### Some examples

In order to illustrate various points made above, some specific conflict management consultations have been selected in which the authors have participated. These examples represent varying kinds of conflict situations.

One church that sought consultation was divided into three distinct groups embracing widely divergent theological views. The church was immobilized by a power struggle to control the church's program. The decision to seek consultation represented a strong desire on the part of the church's leadership to move from win/lose to "no lose" problem solving by means of negotiation.

The consultants spent an evening with each group explaining their role as well as their expectations for the result of the consultation. They also made sure they understood what each group stood for and what they wanted for themselves and for the larger church community. After helping each group to feel understood and to further clarify who they were and what they wanted, an intergroup meeting was designed to strengthen personal relationships between members of the three groups. The larger group worked out a set of values/goals that they could agree on as desirable for the church.

The next step was a training experience in communication skills. When conflict is centered in issues, successful negotiation depends largely on the ability to perceive accurately what is being said and to minimize distortion and misunderstanding. With improved trust between the groups, clearer understanding of each other's positions, better communication skills, and increased confidence in the ability to work together, the church began a series of planning sessions to develop structures to accommodate the diversity in the congregation. By this time the diversity was seen as a challenge and not as a threat to the congregational life.

Consultation can also help a group to recognize conflict when and where it exists. A church staff of four full-time professionals requested a team building consultation because there wasn't much "togetherness" and morale was low. The senior minister was frustrated with the lack of common objectives. All ministers ran their own shows and they were not helpful to one another. As the consultants talked with each staff member individually to determine what the staff problems and needs were, it became apparent that there was a power struggle between the senior minister and the youth minister. The consultants structured part of the experience to deal with the issue of power and give the group an opportunity to discuss openly the use of power in their own group. It seemed to be a relief to the staff to have the issue out in the open, and the other two staff members became active in helping with constructive problem solving rather than withdrawing and withholding energy from the staff meetings.

Another dimension of conflict where consultation can be productive is assisting a church in the aftermath of a destructive conflict. Usually consultation is sought when the church is floundering after the loss of a

—continued on page 27

# Helpers Who Need Helpers to Help

## The Psychologist as Silent Partner

By David A. Flakoll, Ph.D.



David Flakoll earned an M.Div. from Luther Theological Seminary and Ph.D. from the Graduate School of Psychology, Fuller Theological Seminary. He is currently a clinical psychologist in private practice with Rafa Counseling Associates, Pleasant Hill, California. Because of his focus on the integration of theology and psychology, he has been involved in counselor training, conducting workshops and seminars on psychological and biblical issues. He has been a psychological consultant to numerous pastors and churches in Northern and Southern California.

As a pastor and psychologist I have increasingly become aware that among the many functions the parish pastor has to perform the role of pastoral counselor is often the most challenging and threatening. A young pastor said to me recently after discussing a particularly difficult counseling situation, i.e., a person experiencing deep depression and strong suicidal tendencies, "I had no idea that my first year out of the seminary would bring so many difficult counseling situations. I appreciate knowing that you are available to me when I need to get some help or find it necessary to make a referral." Another older experienced pastor indicated his appreciation for our "silent partnership" during the past year by saying:

I really look forward to our weekly minister's group meetings. I believe my approach to people in distress has changed a great deal in the last year as a result of the specific counseling skills and self-awareness I have gained in the training and consultation group which you and your colleagues offer.

### Problem areas in pastoral counseling

There are several types of concerns and difficulties which pastors may refer to as emerging in their counseling ministries. These include a lack of professional counseling skills, lack of understanding of personal dynamics, lack of self-esteem and self-confidence, lack of appropriate referral skills and resources, lack of time and trust, and lack of supervision and consultation.

These problem areas are further described here as they may be experienced by pastors.

1. **Lack of professional counseling skills** ■ The compassionate spirit of pastors leads them to attend to the emotional and spiritual needs of their parishioners. They are aware that careful listening and accurate responding are essential to their role as counselors. However, pastors are frequently looking for more specific means of refining and broadening their repertoire of skills and strategies for assisting those persons who need more than supportive counseling.

2. **Lack of understanding of personality dynamics** ■ Occasionally counseling pastors will encounter a person whose needs and motivations are not what they seem to be on the surface. Pastors recognize that the emotional complexity of the person's problem appear to be beyond their education and training. The question which may emerge is, what is going on with this person that he/she keeps doing some of the same self-defeating things again and again? These pastors are looking for another perspective or a new understanding of the persons to whom they minister.

3. **Lack of self-esteem and self-confidence** ■ With much of their theological education being oriented toward a predominantly rational understanding and interpreting of Scripture, it is not unusual for young, inexperienced pastors to be faced with deep feelings of inadequacy when confronted by some of the very difficult personal and interpersonal problems of their parishioners. They may need to talk over difficult counseling problems and to receive encouragement, support and perhaps some guidance from a mental health consultant as to the most skillful ways of working with parishioners.

4. **Lack of time and trust** ■ One of the most frequently mentioned difficulties that pastors report experiencing is giving enough time to each of the functions which are a part of their leadership role in the church. Considerable time can be spent on meeting the psychological and spiritual needs of parishioners in counseling, and it is not uncommon for ministers to feel a need for additional time and help.

5. **Lack of appropriate referral skills and resources** ■ Counseling pastors are aware that many people do trust their judgment and turn to them spontaneously when trouble strikes. Therefore, they are often in a strategic position to assist parishioners in finding the specialized help which is available in the community. It is not uncommon to need help with the subtle and important helping art of "pastoral care by referral." This is a skill many pastors rely on whereby they make contact with that certain "silent partner" in the community who can collaborate with them in helping a troubled person.

6. **Lack of supervision and consultation** ■ Maintaining an objective awareness in the face of frequent and intensely emotional helping situations is a challenge for counseling pastors. Although there are



those pastors who have had adequate supervised clinical training in their theological education, many others are faced with very difficult helping situations without the benefit of previous supervision or ongoing consultation. The opportunity to discuss and get feedback has led pastors in various communities to seek out consultation with psychologists where self-awareness, self-acceptance, and counseling skills can be enhanced.

#### How psychologists can help

There are six primary ways that a Christian psychologist can help as a silent partner in the counseling ministry of a church. These include a consultation group for professional and lay pastors, a referral resource for more specialized psychological assessment and psychotherapy, seminars on significant psychological issues, training in specific counseling skills and strategies, workshops on developing essential interpersonal skills, and special lectures combining psychological and biblical perspectives.

1. *Group Consultation* ■ One of the most productive ways a psychologist can be involved in helping pastors to help is in offering consultation to a group in a certain geographical area. During the past three years my colleagues and I have served as consultants to a group of eight to 10 pastors who have met weekly in order to discuss difficult counseling and administrative problems, to learn more about specific counseling skills and strategies, to grow in awareness of themselves as persons, and to deal more effectively with specific kinds of persons and problems in their counseling ministries.

Such a group might be initiated by a psychologist in a community who announces his or her availability to the local ministerial associations, or it may come about when a number of pastors decide they want such an experience and contact a certain psychologist.

2. *Referral Resource* ■ As pastors view the referral as a means of using a team effort to help a troubled person, the psychologist as "silent partner" assumes more relevance. Conceived as a broadening and sharing rather than a total transfer of responsibility, the referral can provide additional time and energy to the minister to fulfill his or her unique pastor functions while drawing on the specialized skills of the psychologist.

The most common reasons pastors have tended to refer a person or family to me is when there has not been a response to help after four to six sessions, there are obvious signs of a psychological disturbance, there are personality or familial needs which surpass the pastor's time and/or training, and where there is uncertainty regarding the person's problem.

A special set of skills which psychologists possess is that of doing psychological evaluations which can both help clarify the various personality issues involved and their severity: psychosomatic problems, suicidal and addictive tendencies, degree of anxiety, depression, ego strength, impulsive "acting out" characteristics, etc. A pastor who is concerned about specifying certain personality issues quickly and thereby focusing more efficiently on those persons who can be helped with a short term counseling approach might well use the assessment skills of the psychologist.

The psychologist is also an expert at modifying human behavior. Education, training, and supervision have provided a wide repertoire of techniques and strategies that can be used with persons experiencing severe anxiety or depression, sexual problems, pronounced mood swings, poor social skills, negative self-images, compulsive actions or obsessive thoughts, rigid, bizarre ideas and fears, marital problems, problems with addiction (i.e. alcoholism, gambling, smoking, etc.), child and adolescent difficulties, etc. It has been my experience during the past year to have most all of the counseling problems indicated above as having been referred by pastors who have chosen to use me as a "silent partner" in their counseling ministry.

Though a referral to a professional mental health practitioner usually involves added expense to the troubled person's life, usually the benefits in terms of psychological health for the individual, marriage and family can well be worth the money. In addition, the licensed clinical psychologist is recognized as a "physician" by insurance companies, and the treatment expense may be covered nearly 50 to 80

per cent where there is a provision for mental health coverage.

3. *Seminars* ■ Among the more common educational opportunities provided by the psychologist for professional and lay pastors in the church are the areas of family life, death and dying, crisis intervention techniques, marriage enrichment, sexual adjustment in marriage, communication, coping with anxiety and stress, etc. These seminars are often conducted for groups of pastors or are made available to all those who are interested in the church and community. During the past three years my colleagues and I have been anywhere from four to 12 weeks in nearly 24 churches conducting seminars on some aspect of living the Christian life. Usually, the contact is made by the pastor or chairperson of the educational community of the church with whom we work out the seminar theme.

4. *Training* ■ In recent years much attention has been given to those specific counseling skills which research has indicated are important in helping effectiveness. In addition to training professional pastors in these skills, the psychologist is also often able to conduct short and long term training courses for "lay pastors." A key role that the Christian psychologist can partially share with the parish pastor is described in Ephesians—"to equip God's people for work in his service." The ministry of caring and reconciliation of the laity can be enhanced by providing additional helping skills for helping persons in need in the congregation and community.

In this area my colleagues and I have been involved in training over 300 lay pastors for nearly 40 churches. These persons have been trained in attending, responding, initiating, and problem solving skills and have viewed themselves as being the body of Christ serving those in need. They are presently working in the Care Center (a telephone listening and parental stress help line) in New Directions Counseling Center (a lay counseling center providing crisis, adjustment, and support counseling), and in many churches of the neighboring counties.

The "partnership" between these "lay pastors" and psychologist does not usually end after the 24-hour to 72-hour training period has been completed, but continues on as my colleagues and I assume the roles of consultant, supervisor, and trainer of advanced skills.

5. *Workshops* ■ Frequently, psychologists provide workshops on further developing important interpersonal skills. These educational opportunities may involve a six to eight hour period where the development of these skills are undertaken. For example, during the past several months I have conducted empathy and assertive workshops for Christian lay pastors in order to further enhance their competence as counselors.

6. *Special Lectures* ■ Finally, psychologists also may be available to pastors, parents, youth leaders, Sunday school teachers, etc. to further increase their awareness of how the psychological and biblical issues of caring, feelings, self-image, learning, helping, etc. may relate in their roles as helpers. Among the topics that my colleagues and I have lectured on include: *The Art of Christian Caring, Basic Issues in Family Living, Self-Acceptance and the Gospel, What Am I Worth? The Adolescent Years, Marriage for Moderns, Creative Listening in the Church, We Really Do Need Each Other*, etc.

#### Summary

As I reflect on the partnership that is possible between psychologists and pastors, I am convinced that in addition to being aware of the need for such a relationship and the ways in which it might work, there are several important issues involved. Both pastor and Christian psychologist acknowledge the creative healing power of God in the counseling they have undertaken, but also to further strengthen the common bond of their "partnership" there must be trust and mutual communication. The psychologist can gain much for his or her association with the pastor as can the pastor gain much from the expertise and skill of the psychologist. ■

Glen E. Whitlock, *Preventive Psychology and the Church* (Philadelphia, Westminster Press, 1973), p. 77.

Thomas W. Klink, "The Referral: Helping People Focus Their Needs."

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Osamu Okumura, Chibaken, Japan  
Carver Tat-Sum Yu, China Graduate School of Theology, Hong Kong

##### Doctor of Ministry

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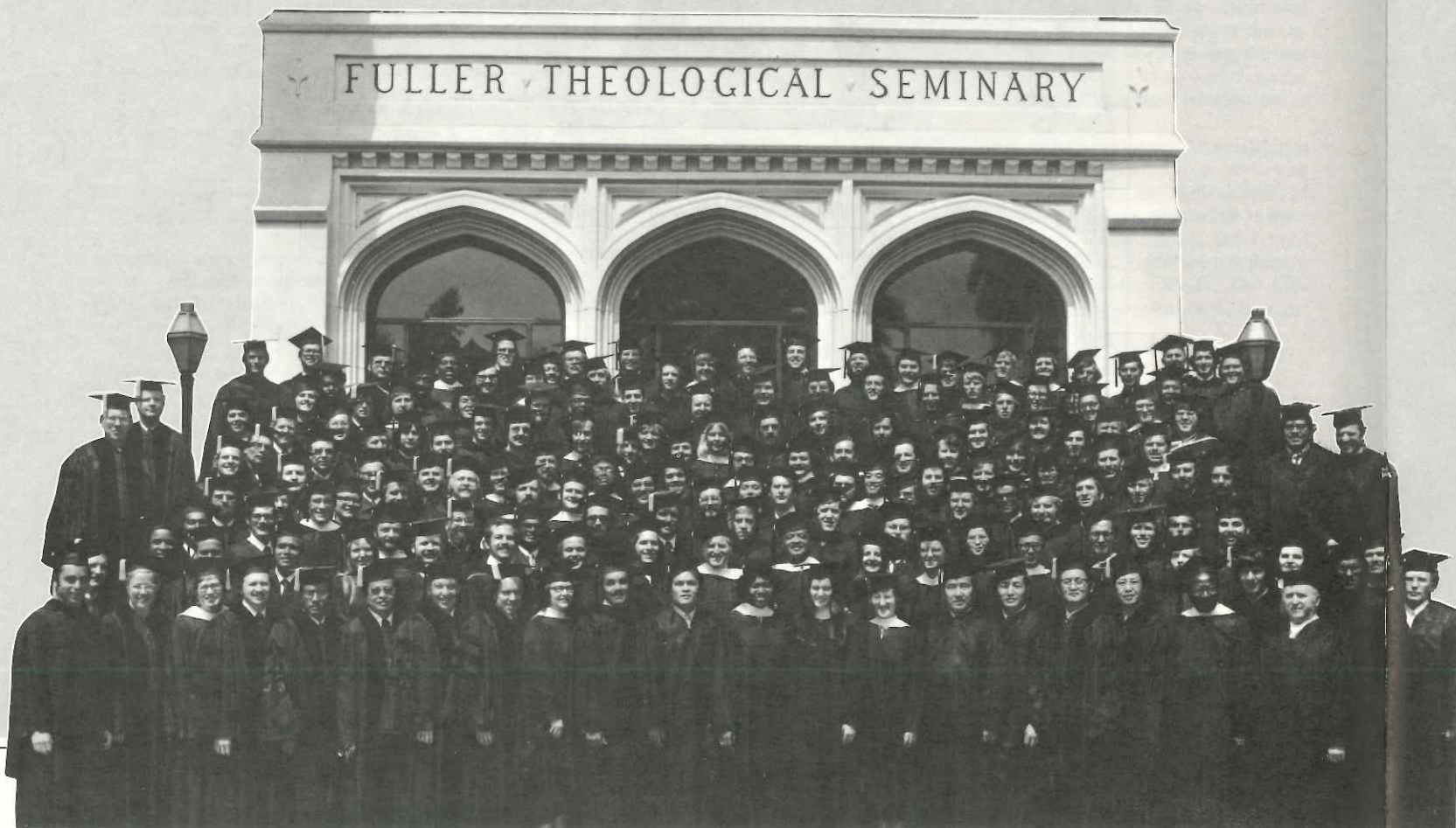
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### Doctor of Missiology

Metosalem Q. Castillo, Professor, Ebenezer  
 Bible College, Zamboanga City, Philippines  
 Joseph Jungyol Chang, Pastor, Korea  
 Evangelical Church  
 Peter Falk, Pasadena, CA  
 Thackil Chacko George, Bangalore, India  
 David G. Hammer, Kenmore Christian  
 College, Queensland, Australia  
 Chhange Lal Hminga, General Secretary,  
 Baptist Church of Mizoram, India  
 Hiroyasu Iwabuchi, Santa Monica, CA  
 Hans Kasdorf, Assistant Professor, Pacific  
 College, Fresno, CA  
 Marlin Laurel Nelson  
 Dorothy A. Raber, Professor, Theological  
 College, Taiwan, Republic of China  
 Victor Manuel Monterroso Reyes, Costa Rica  
 S. Robert Skivington, Director, Mindanao  
 Field Mission, Conservative Baptist  
 Mission, Philippines  
 Carl Philip Slate, Assistant Professor of  
 Missions and Preaching, Harding Graduate  
 School of Religion, Memphis, TN  
 Mont W. Smith, Placentia, CA  
 Duain William Vierow, North St. Paul, MN

### Master of Theology in Missions

Enrique R. Cepeda, Field Director, CNEC,  
 Mexico City, Mexico  
 Dasari Victor Daniel, Pastor, Lutheran  
 Church, Guntur, India  
 Glenn Gerald Gano, Mission Correspondent,  
 Tokyo, Japan  
 Jiwan Wesley Hunter, Student, Fuller  
 Theological Seminary, Pasadena, CA  
 Martin Jesudas, Social Work Coordinator,  
 Lutheran Church (India Evangelical), India  
 Tomasi Kanailagi, Pastor, Bible Society in the  
 South Pacific, Suva, Fiji  
 Anwar M. Khan, Pakistan  
 Chang-Shik Lee, Los Angeles, CA  
 David L. Londenberg, Waco, TX  
 Tongkhojang Lunkim, Manipur, India  
 Dale Henry McAfee, Missionary, Christian  
 Churches/Churches of Christ, Brazil  
 George William McBane, Missionary, Nancy  
 Fulwood Hospital, Sahiwal, Pakistan  
 George Samuel Mohan, Madras, India  
 David A. Nightingale, Missionary, Cerritoba,  
 Brazil  
 Erik Stadell, Pasadena, CA  
 Adi Sutanto, Semarang, Indonesia

David Kawai Tsang, Pasadena, CA  
 Synn-Suk Yang, Seoul, Korea

### Master of Arts in Missiology

William Bruce Bouslough, Santa Barbara, CA  
 Hubert Elechues Charles, Pastor, Evangelical  
 Church, Palau, Caroline Islands  
 Elias Ngum Gbai Cheng, Evangelism  
 Secretary, Presbyterian Church of the  
 Cameroon, Africa  
 E. Louise Hannum, Assistant to General  
 Secretary, Episcopal Church Missionary  
 Society, Pasadena, CA  
 Albert Ridwan Konaniah, Teacher, Malang,  
 Indonesia  
 Peter McNee, Missionary, Chandpur,  
 Bangladesh  
 Douglas D. Priest Jr., University Minister, Los  
 Angeles, CA  
 Alexander Garnett Smith, Supervision of  
 Study House, Overseas Missionary  
 Fellowship, Bangkok, Thailand  
 Irving A. Whitt, Missionary, Springdale,  
 Newfoundland, Canada  
 Peter Wongso, Principal, Southeast Asia  
 Bible College, Malang, Indonesia

This article contains the "best information"  
 available at press time. Please send us your  
 permanent address and position, and we will  
 be happy to print it in future "AlumNews"  
 columns.

## Placement Opportunities

*These churches or organizations have con-  
 tacted the Seminary for assistance in filling  
 vacancies. If you are interested in any of the  
 possibilities please contact Mrs. Gloryanna  
 Hees, Placement Office, Fuller Theological  
 Seminary.*

**MINISTER**, Bethlehem Community Church,  
 Delmar, New York. Membership of 160 and  
 average attendance of 325. Counseling skills  
 important.

**TEACHING MINISTER**, Colonial Church of  
 Edina, Minneapolis, Minnesota. Congrega-  
 tional Church. Needs warm and resourceful  
 person. Duties relate to Christian education in  
 adult and youth fields with some emphasis  
 on other pastoral duties.

**MINISTER OF CHRISTIAN EDUCATION**,  
 Brookside Church, Fort Wayne, Indiana.  
 Evangelical Mennonite Church. Average wor-  
 ship attendance of 440. Young congregation.

**MINISTER OF EVANGELISM**, Christ Church  
 of Valley Forge, King of Prussia, Pennsylvania.

**YOUTH MINISTER**, Community Church of  
 Vista, Vista, California.

**YOUTH DIRECTOR**, Asbury United  
 Methodist Church, Tulsa, Oklahoma. Evangel-  
 ical Church.

**PASTOR**, Bethany Congregational Church,  
 Santa Barbara, California. Attendance is 100.  
 Pastor should have some knowledge of the  
 Japanese community.

**CHRISTIAN EDUCATION DIRECTOR**,  
 Bear Creek Presbyterian Church, Denver,  
 Colorado. Membership of 1500.

**MINISTER OF MUSIC AND EVANGELISM**,  
 Grace Baptist Church, Mahomet, Illinois. Con-  
 servative Baptist. Attendance averages 183.

**MINISTER OF YOUTH AND EVANGELISM**,  
 Gray Avenue Church, Yuba City, California.  
 Prefers a young married man with two years  
 experience.

**ASSISTANT PASTOR**, Florence Congrega-  
 tional Church of Northampton, Florence,  
 Massachusetts. Responsibilities in Christian  
 education.

**ASSISTANT PASTOR**, First Community  
 Church, Columbus, Ohio. 4,000 members.  
 Needs preaching skills but the principal area  
 of work is the learning activities of the church.

**ASSOCIATE PASTOR**, First Christian  
 Church, Ventura, California. Congregation of  
 410 members.

**MINISTER TO YOUTH**, Centenary United  
 Methodist Church, Modesto, California.  
 Responsible for junior high through college  
 and also work with young couples.

**ASSISTANT PASTOR**, Carrollton Presbyte-  
 rian Church, New Orleans, Louisiana. All  
 pastoral activities with emphasis in youth and  
 Christian education.

**YOUTH DIRECTOR**, Calvin Presbyterian  
 Church, San Jose, California. Also some  
 responsibilities in Christian education.

**ASSISTANT PASTOR**, Calvary United Pres-  
 byterian Church, Butler, Pennsylvania. 800  
 communicant members. Conservative theol-  
 ogy. Strong youth orientation in position.

**PASTOR**, Calvary Memorial Church,  
 Rockford, Illinois. Attendance of 100. Inde-  
 pendent, nondenominational, fundamental  
 and evangelical church. Pastor should have  
 strong pulpit and administrative skills.

**ASSISTANT PASTOR**, Edina Covenant  
 Church, Edina, Minnesota. Responsibilities  
 would focus on the youth as well as outreach  
 and pastoral assistance.

**MINISTER OF MUSIC AND YOUTH**, First  
 Baptist Church, Des Moines, Washington.  
 American Baptist.

**DIRECTOR OF CHRISTIAN EDUCATION  
 AND YOUTH**, Trinity United Church of Christ,  
 Cincinnati, Ohio. Wants someone who is

"people oriented" with skills in adventurous,  
 Christ-oriented programming.

**CHRISTIAN EDUCATION DIRECTOR**,  
 People's Church, Tacoma, Washington. Work  
 with Sunday School, Vacation Bible School  
 and teach in church's Bible Institute. Charis-  
 matic church with over 1000 attendance.

**ASSISTANT PASTOR**, East San Diego  
 Presbyterian Church, San Diego, California.  
 Adult education, pastoral support and execu-  
 tive responsibilities. 515 members. Received  
 47 new members last year.

**MINISTER OF YOUTH**, First Baptist Church,  
 Delano, California.

**PASTOR**, Faith Fellowship of Troy, Royal  
 Oak, Michigan. Strong emphasis on teaching.  
 Small and new but excited church.

**ASSISTANT PASTOR**, Dinuba United Pres-  
 byterian Church, Dinuba, California. Share  
 full range of pastoral ministry but have special  
 responsibilities in youth ministries.

**DIRECTOR OF YOUTH MINISTRY AND  
 CHRISTIAN EDUCATION**, Lancaster Presby-  
 terian Church, Lancaster, New York. Empha-  
 sis is on being a resource person to the lay  
 leadership in an extensive and ongoing youth  
 ministry as well as the development of pro-  
 gram and outreach in a growing Sunday Bible  
 School. Church membership of 633.

**PASTOR**, Cherrydale Baptist Church,  
 Arlington, Virginia. Sound Bible exposition.  
 Membership of 770. Independent church.

**PASTOR**, The First Baptist Church, Wayne,  
 Michigan. Membership of 1000. Pastor must  
 be experienced in working with a staff.

**PASTOR**, Plymell Union Church, Garden  
 City, Kansas. Nondenominational church.  
 Attendance of 60-75 people. Farming  
 community.

**MINISTER OF CHRISTIAN EDUCATION**,  
 First Covenant Church, Minneapolis,  
 Minnesota.

**SPIRITUAL COORDINATOR**, Brotherhood,  
 Grand Rapids, Michigan. Community  
 center involved in urban needs of community  
 work, education, recreation, day-care and  
 counseling.

**ASSISTANT PASTOR**, Madla Interdenomina-  
 tional Church, Stavanger, Norway. Person  
 would actually be the pastor of the English-  
 speaking portion of the congregation. Atten-  
 dance of 100-130.

**MINISTER**, First United Presbyterian Church,  
 Deckerville, Michigan. Conservative theologi-  
 cally and hungry for Bible study. Active group  
 of young adults.

**STAFF PERSON**, West Ellesmere United  
 Church, Scarborough, Ontario. Needs person  
 to develop music with some Christian educa-  
 tion responsibilities in a growing conservative  
 church of the United Church of Canada.  
 Youth oriented with skill in chorale work and  
 instrumentation.

## From the Director

Featured in AlumNews this issue is Fuller  
 Theological Seminary's largest graduating  
 class in history. Over 230 graduates received  
 degrees from the three schools:

Theology — 185  
 Psychology — 10  
 World Mission — 43

With the addition of these graduates, more  
 than 1900 individuals have received ad-  
 vanced degrees at Fuller. We welcome them  
 to the Alumni/ae Association as the class of  
 1976, and we ask God's blessing on each one  
 and on the various ministries to which they  
 have been called.

Erik Stadell, a School of World Mission  
 graduate from Sweden, shouted "Hallelujah!"  
 as he received his hood at this year's com-  
 mencement. Such praise characterized  
 the mood of the service and typifies our feeling  
 as these men and women join us in con-  
 tinuing service to our Lord.

**Cabinet Terms Completed** ■ Characteristic  
 of the 1975-76 Alumni/ae Cabinet was its  
 unity of purpose and willingness to work.  
 Because of this, significant strides were made  
 in the areas of strengthening our alumni/ae  
 organization, trustee relations, communica-  
 tion with our association and meaningful  
 on-campus events.

**Ken Working, Darrell Johnson, Sue Afram,  
 Bob Pietsch, Dennis Nelson, Glenn  
 Schwartz, Tom Elkin and Bob Ives** have  
 completed terms on the Cabinet. As presi-  
 dent, Ken Working has provided fine leader-  
 ship and leaves the position a stronger one  
 for his presence. Our thanks to each of these  
 Cabinet members...we appreciate your ser-  
 vice to the Fuller Alumni/ae Association.

You will meet the new 1976-77 Alumni/ae  
 Cabinet in the next issue of *T,N&N*.

*al Japan*



# Wilbur M. Smith An Appreciation

By William Sanford LaSor

He went to be with  
the Lord on  
May 20, 1976,  
at Pasadena, California.



I first met Wilbur Smith about forty years ago. At that time I was a young man in my first pastorate, the First Presbyterian Church of Ocean City, New Jersey. It was the summer of 1936, I think. Clarence E. Mason had talked me into using my church building as an extension of the Boardwalk Bible Conference which he was conducting in Atlantic City. Wilbur Smith was scheduled for that Sunday evening, and I was waiting at the back of the church to meet him.

Our church was a dual purpose building, with the back portion capable of being reversed so it could be used for Sunday School and Prayer Meeting. On Sundays, the chairs were turned to enlarge the seating capacity of the "church" end. I had been conducting a course in "The Teachings of Christ," and the outline from the previous Wednesday was still on the portable blackboard.

Clare Mason and Wilbur Smith came in. I was introduced. Wilbur looked around and saw the blackboard. In his typical gruff manner, he said, "Who's doing that?" I said I was. "What book are you using?" I told him Campbell Morgan's. "Greatest book there is on the subject," he commented. Then, striking a pose that I came to know as characteristic, he placed his left hand on his forehead, closed his eyes and looked slightly upward, and proceeded to recite the Table of Contents of Morgan's *The Teachings of Christ*. I was impressed! Over the following years I learned that he knew hundreds—perhaps thousands—of books that same way.

His message that night was both enjoyable and devotional, and a real Bible study. My wife Betsy and I both enjoyed it. Our service was at seven, and Clare took the speakers back to Atlantic City each week for the evening meeting of the Conference. After he and Wilbur had left, I said to Betsy, "Let's drive over to Atlantic City and hear Dr. Smith again." It was a crazy thing to do, for it was a long drive, and traffic was heavy. The meeting was well along when we arrived, and Wilbur Smith was already into his message. He saw us come in, paused, and said, "There's Brother LaSor. I wouldn't drive from here to Ocean City to hear the Angel Gabriell!" And he went on with his message. Our long friendship had begun.

Many of us learned that Wilbur M. Smith was a master of many books on the One Book. His "First Hundred Books in a Minister's Library," along with the fine bibliographies in *Peloubet's Select Notes*, became my guides in building my own library. By buying second-hand books from Blackwell's, Thornton's, and Thin's, I was able to build up a sizeable library on a meager budget of \$100 or \$200 a year (I was earning \$1,500 a year, plus manse and part of the pension, and no extras). Every book I bought was a basic work, and all of them were used faithfully in preparing two sermons and a Bible study each week.

After Wilbur Smith left the Coatesville Church for Moody Bible Institute, I preached in his former church. I was being "looked over" as a possible candidate, and it was a crushing blow to my ego when I was overlooked. The next year I was called to the Green Ridge Presbyterian Church in Scranton, and I continued to build my library with the aid of Wilbur Smith's suggestions. In 1941 I started (part-time) graduate work at Princeton Seminary, planning to work toward the Th.D., but cutting it short at the Th.M. My thesis was on the subject, "The Exegetical Basis of Premillennialism," and of course I turned to Wilbur Smith for bibliographical assistance. His letters were encouraging, but most of all he loaned me a copy of a recent doctoral dissertation, written by a young scholar in the Netherlands. It was a strong defense of the Amillennial position, and in working over it, I came to see the flaws in Amillennialism, as well as the extremes in the Premillennialism of J. N. Darby and others of similar views. I came to a strong conviction that the old Chiliasm (or historical Premillennialism) was closer to biblical teaching, and I wrote my thesis for Otto Piper on that basis.

During World War II, I served as a Navy Chaplain, and then I took the occasion to switch over from the pastoral to the teaching ministry. I headed the department of Bible at Lafayette College, and began study for the doctorate at Dropsie College (now Dropsie University) in nearby Philadelphia. Correspondence with Wilbur Smith was never of great frequency, and I am not sure just how he knew where I was or what I was doing. But one morning, I found a long letter from him in my mail. He was bubbling over with enthusiasm for a new school named Fuller Theological Seminary. What was I doing, and what were my plans?

I wrote Wilbur a long letter, telling him about my work at Lafayette and my studies at Dropsie. I was perfectly happy at Lafayette, and thought I was settled there for the rest of my life. Next I heard from Harold John Ockenga, whom I had met several years earlier when we were meeting at St. Louis to form the National Association of Evangelicals. Harold arranged for a meeting to take place at Princeton, and shortly thereafter I had an invitation to visit the Seminary. Wilbur and Mary Jane Smith were most kind on that occasion, and helped me find a real estate agent and start the process of buying a home.

Our years at "Highgate" on South Orange Grove, were almost like a dream. There was the grand staircase with the mural of a French chateau, the ballroom, the beautiful grounds. Wilbur delighted in showing off the gold spigots and the needlepoint chair with the lift seat in the bathroom. Most of all, his magnificent library was available to all of us at all times. For the first few years of the Seminary's life, Wilbur Smith's library of about 15,000 volumes was the major part of the Seminary's library.

Because of a zoning problem, our classes had been moved to the Education Building of the Lake Avenue Congregational Church (later the Lake Avenue Church). I remember one morning when Wilbur was going overtime and I was waiting to get



into the classroom. There was a flagholder over the blackboard, with an American and a church flag. Wilbur had taken one of the flags and was using it to point to his outline on the board. Then he turned around, and with his left hand on his forehead and his head high, waving the flag in his right hand, he completed the lecture.

It was in 1951 that I said one day to Wilbur, "I've never been to the Holy Land. If I'm going to teach Old Testament, I should visit the places where these events happened." Wilbur looked at me with great seriousness and said, "I think you're going to get your trip to the Holy Land." He kept the secret, however, until a week or so later. It seems that Bill Brusseu had asked Wilbur to go along on a photographic expedition as technical advisor. Wilbur had declined and recommended me. So it was that I made the first of eleven trips to the Near East and started the process which led to the production of films, slides, and slide-lectures on biblical archeology, to editorial work in biblical geography and archeology, and to a deep interest in the people and the affairs of the Near East.

How many students came to Fuller Seminary in those days because of Wilbur M. Smith, we shall never know in this life. They were many, I am sure. He was widely known as a conference speaker, his writings were to be found in many publications; and probably above all, his book, *Therefore Stand*, influenced many young people who were facing skepticism and doubt in their classrooms.

Wilbur M. Smith must properly be measured against the background of his day. When he entered Moody Bible Institute in 1913, the "Bible school movement" was just about getting under way. Christians who believed their Bible (that was before we had such names as "Fundamentalists" and "Evangelicals") were losing confidence in seminaries because of the inroads of "Modernism." When Wilbur Smith began his pastorate at Ocean City, Maryland, in 1918, some preachers were proclaiming the heretical optimism that by victory in "the war to end all wars," "our boys had brought in the Millennium." It would take World War II to destroy that false humanistic optimism and send scholars back to the Bible to explain the evil in people's hearts.

When Wilbur Smith was ordained a Presbyterian minister in 1922, the Fundamentalist-Modernist controversy was just getting into high gear in the Harry Emerson Fosdick case and the Auburn Affirmation. About that time, the "Scopes Monkey Trial" took place, with William Jennings Bryan leading the fight against evolution. A few years later, Princeton Seminary was split and Westminster Seminary was founded. J. Gresham Machen was a strong champion of the conservative position. The Independent Board for Presbyterian Foreign Missions was founded. Great pressure was exerted on all conservatives in the Presbyterian Church to separate. Wilbur Smith was not a separatist. He remained in his denomination, for which he received much abuse from Carl McIntire and other schismatics.

When Charles E. Fuller and Harold John Ockenga began to draw the plans for a seminary that would be founded on the Word of God and that would be patterned on the classical curriculum of scholarship, Wilbur M. Smith was the first person they contacted for the faculty. Since he was not a seminary product, and since his life had pretty much centered about the

Bible-school, Bible-conference part of the church—that part which most strongly (and with good reason) distrusted the established theological seminaries—it is significant that Wilbur Smith chose to move from a Bible institute to a theological seminary. I know, from many personal conversations, that he was completely dedicated to the idea that today's minister must have the best possible education, including the biblical languages and the classical theological disciplines.

Wilbur was a magnificent example to us younger scholars. He rose early and had a half-day's work done before he started his eight o'clock classes. He was in his study all day, reading, dictating, or writing. How many thousands of words he turned out each week, I have no idea—he probably didn't bother with such details. When pressures were on to relax the curriculum, to reduce the amount of Hebrew and Greek that was required, or in any way to lower the standards that had been set when this seminary was founded, we could always count on Wilbur to support the higher and more difficult road.

When he reached the retirement age of 65, he continued to teach here for four more years, and then he taught at Trinity Evangelical Divinity School for another five years. His heart, indeed his whole life, was in the seminary classroom. It has been painful, these past few months, to see how the years had dealt with Wilbur, and even more painful to see him on the hospital bed. It is painful, too, to see Mary Jane confined to a wheel-chair. It is more pleasant to think of the days when our seminary was a new institution and we were all young, when Everett Harrison and Wilbur Smith would trade jokes and puns, when we could pass a classroom and hear Wilbur's strong voice telling of some part of the Bible and saying, "I've never seen this before."

But as followers of the Lord Jesus Christ, we do not look backwards. We look ahead—as Wilbur always did. As I walk down the halls of Fuller Seminary and see the multitudes of students—as many on the campus now as the Seminary graduated during its first twenty-five years!—or as I meet with the faculty in the Monday-morning prayer meeting, as I sense the same love and dedication to our Lord and His Word, or as I visit our alumni and alumnae in various parts of the world who are proclaiming the unsearchable riches of Christ, I thank God for Wilbur and his vision. As Harold Ockenga tells it, Wilbur was the "fleece." If he agreed to come to the faculty of the yet-to-be-born seminary, Harold Ockenga and Charles Fuller would know that the plan was of God.

Wilbur was not disobedient to that heavenly vision. We know that he has received the "crown of righteousness" which is laid up for all who love our Lord's appearing. My life has been vastly richer because one Sunday evening, forty years ago, I met a man named Wilbur M. Smith. ■

William Sanford LaSor  
Fuller Theological Seminary · May 26, 1976

# Every Boy/Girl Can Be President

By Richard S. Carter

## The Psychologist as Personnel Director



Richard S. Carter earned his B.A. from California State College at Fresno and earned both his M.Div. and Ph.D. from Fuller Theological Seminary. He is an ordained minister in the United Presbyterian Church. Presently the director of counseling services at Fletcher Hills Presbyterian Church in El Cajon, California, he is also a postdoctoral intern in forensic psychology in the county of San Diego.

...Have you wondered why your church doesn't seem to have many "gifted" persons?

...Have you noticed that persons in your church are not exercising the gifts they have?

...Have you seen individuals blocked by personal problems in ways that prevent them from effectively sharing their talents?

...Do you sense that many persons have not yet found their own place in the Body of Christ?

If your answer to most of these questions is yes, then you have a problem with personnel. The psychologist can help you.

Personnel directors seek to find the right person for the job and the right job for the person. In the church there should be an emphasis on persons more than on jobs. One of the ways Christian psychologists can help the church is by helping persons discover their talents and by helping them find the right job or ministry that matches their interests and abilities.

### The distribution of gifts

One of the ways we can look at the church is to see it as the Body of Christ (1 Corinthians 12:1-27). The Corinthian church was rife with strife with some individuals insisting they were superior to others because they had special gifts. Paul affirms that gifts are distributed by God's Spirit to all Christians.

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working; but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good (1 Corinthians 12:4-7).

This passage calls to our attention the fact that each one of us has been given gifts, service, and work. We have potentialities. We have both talents and a task. Another way of saying this is, "Every boy/girl can be president," meaning there are talents and tasks for everyone in the church.

But many of us have never actualized our potentialities, have never exercised our gifts. James Aggrey's parable of the eagle often describes many of us:

While walking through the forest one day, a man found a young eagle who had fallen out of his nest. He took it home and put it in his barnyard where it soon learned to eat and behave like the chickens. One day a naturalist passed by the farm and asked why it was that the king of all birds should be confined to live in the barnyard with the chickens. The farmer replied that since he had given it chicken feed and trained it to be a chicken, it had never learned to fly. Since it now behaved as the chickens, it was no longer an eagle.

"Still it has the heart of an eagle," replied the naturalist, "and can surely be taught to fly." He lifted the eagle toward the sky and said, "You belong to the sky and not to the earth. Stretch forth your wings and fly."

The eagle, however, was confused. He did not know who he was, and seeing the chickens eating their food, he jumped down to be with them again.

The naturalist took the bird to the roof of the house and urged him again, saying, "You are an eagle. Stretch forth your wings and fly." But the eagle was afraid of his unknown self and world and jumped down once more for the chicken food. Finally the naturalist took the eagle out of the barnyard to a high mountain. There he held the king of the birds high above him and encouraged him again, saying, "You are an eagle. You belong to the sky. Stretch forth your wings and fly."

The eagle looked around, back towards the barnyard and up to the sky. Then the naturalist lifted him straight towards the sun and it happened that the eagle began to tremble. Slowly he stretched his wings, and with a triumphant cry, soared away into the heavens.

It may be that the eagle still remembers the chickens with nostalgia. It may even be that he occasionally revisits the barn-



## We need to assist individuals to find fulfillment of basic needs.

yard. But as far as anyone knows, he has never returned to lead the life of a chicken. (*Aggrey in James, 1971*) God has given these gifts to us all, but how many of us have really stretched our wings and soared to the heights of all we were created to be. There are many of us who are eagles but think we are yet chickens. What is it that hinders Christians from developing all their potentials? How can it be that God has given us gifts that we have not yet used? Perhaps an understanding of this question can be gleaned by looking at the theories of Abraham H. Maslow (1954). He has developed a positive view of human nature in that he says that there are five basic needs of humankind.

**Physiological needs:** Hunger, thirst, and rest are examples of the most prepotent of all human needs. If these needs are unsatisfied, the human being will push all other needs into the background in an attempt to satisfy these. But what happens when there is plenty of food? At once other higher needs emerge and dominate the organism.

**Safety needs:** The next higher need on Maslow's scale is the safety need. Security, stability, dependency, protection, freedom from fear and anxiety and chaos, the need for structure, order, law, limits, and the need to have a strong protector are examples of safety needs. If individuals find themselves in a peaceful, smoothly running stable society in which they feel safe from wild animals, extremes of temperature, criminal assault, murder, chaos, tyranny, etc., they begin to strive to meet higher needs.

**Belongingness and love needs:** In this category are the human needs both to give and receive love. It is a hunger for affectionate relationships with people in general and the need for intimacy with a few significant others. Love, according to Maslow, is not synonymous with sex. Sexual behavior is multi-determined—it satisfies both physiological needs and love and affection needs.

**The need for esteem:** When these lower needs have been met, a higher need begins to press for satisfaction, the need for esteem. This need involves both the desire for self-esteem (self-respect, integrity), but also the esteem of others (recognition, attention, dignity, appreciation, respect).

**The need for self-actualization:** If all of these previously mentioned needs have been satisfied, a new discontent and restlessness will develop within a person—the need to actualize the self, to bring into being all that we are capable of being. The clear emergence of this need rests upon some prior satisfaction of the physiological, safety, love, and esteem needs.

### Our needs and our gifts

Maslow's understanding of the hierarchy of human needs can be of help to us in understanding why it is that many Christians do not exercise their gifts. Many do not actualize their potentials because they have not achieved sufficient satisfaction of the more basic needs of safety, belongingness and love and esteem. Some have not even met their physiological needs. It is difficult for a starving man to play a piano. He is preoccupied with finding food. So it is with many of our fellow Christians. They have been troubled with situational problems such as marital schism, unhealthy childhood relationships with parents, unsatisfying sexual adjustment, behavior problems, depression, anxiety, unresolved hostility, poor social relations, and a plethora of other problems which interfere with their ability to satisfy their physiological, safety, belongingness and love, and esteem needs. How easy it is to understand why they have never "stretched their wings" and actualized their potential.

One might think that Maslow's theory is refuted by the examples of

the Christian martyrs. Did they not, in order to actualize their potentialities in fact sacrifice their physiological and safety needs and give up their lives? But Maslow does not say that an individual may sacrifice the satisfaction of lower needs on his hierarchy for the sake of the higher, that a person may in fact give up everything for the satisfaction of some ideal. But it is persons who have found *prior* satisfaction of these needs, earlier in life, that have the capacity to withstand present or future thwarting of these needs.

### The psychologist as personnel director

In order to free persons to become what they were created to be, we need to assist these individuals to find fulfillment of basic needs. We need to feed the hungry before we can expect them to respond in faith. We need to assist persons to find a fellowship of faith with whom they can experience love and belongingness. We need to proclaim the good news that God loves us and has redeemed us so that we can regain our self-respect, rather than be haunted by our past. We need to be a church which affirms the value of each person rather than flaunting our failures. We need to assist one another to become "winners" in life.

How do we go about this awesome task of assisting individuals to meet these basic needs and thus be free to exercise their gifts of the Spirit? It is here that the psychologist can exercise his or her gifts, either directly or indirectly. It is here that the psychologist can, as we have jovially entitled this paper, be a personnel director and assist every boy/girl to be president (or at least an eagle).

**Direct services:** A psychologist can exercise his or her skills as a therapist and provide direct services to individuals or groups. As a therapist, he or she can assist individuals to work through those problem areas of their lives that block fulfillment of the basic needs. Persons can thus be free to discover and exercise their gifts. In the church where I serve as both minister and Director of Counseling, I am involved in individual and group therapy with many persons. The psychologist can also lead seminars. Our center, for example, offers classes on such topics as assertiveness training, transactional analysis, effective parenting, and marriage enrichment.

In all these ways the psychologist can assist persons in gaining freedom from traits that hold them back from using their gifts to the glory of God. Another way psychologists can facilitate growth is by training church members to help each other. Much has been written about how valuable non-professionals, or laypersons, can be. In fact, they can be more effective in releasing persons' potentials than psychologists themselves. This is strange but true. As one writer has said:

If accurate empathy is important, it is important for a client to choose a helper who is likely to understand him. A counselor who shares the client's socioeconomic, educational, and other background variables is likely to understand the client more thoroughly than a helper who is quite distant from the client on these variables... High level helpers who have little in common with certain populations would do better to train counselors indigenous to these populations rather than to try to counsel them themselves. (*Egan, 1975, pp. 86-87*)

One other important advantage of training church members to help others is that many more individuals can be helped than would be if the psychologist alone were on the job. I train and supervise these leaders. We have classes which help them develop their helping skills. I meet regularly with them to talk over what is happening in their groups and to help them take care of problem situations that arise.

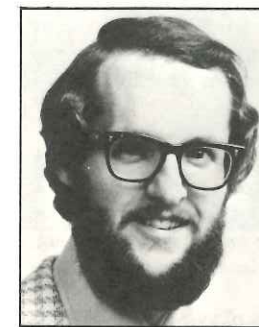
We have found that it is necessary to have a good model for personal growth that is easily understandable by most persons and integrates well with our Christian faith. Transactional Analysis (TA) is such a model. Although most persons are aware of Transactional Analysis through the popular book *Games People Play* (Berne, 1964), the best introduction to TA for laypersons is the book *Born To Win* (James and Jongeward, 1971). Another popular introduction is *I'm OK You're OK* (Harris, 1967). Several good books have also been written integrating TA theory with our Christian faith (James, 1973; James and Savary, 1974).

What we found was needed was more than just the traditional Bible

—continued on page 27

# If at First You Don't Succeed, Try, Try Again (To Lead, That Is) The Psychologist as Coach

By Larry N. Ferguson



Larry N. Ferguson, Ph.D., is a graduate of Fuller's Graduate School of Psychology and the Conservative Baptist Theological Seminary, Denver, Colorado. He is currently a psychological assistant at the Family Counseling Center in Van Nuys, California, a church consultant, and specialist in gerontology. Secretary-treasurer of Western Association of Christian for Psychological Studies, Ferguson is a board member of the Southern California Interfaith Coalition on Aging where he is chairperson of the Research and Education Committee.

At one time or another most of us find ourselves in a leadership role. Sometimes everything goes well. There are times, however, when struggle is so common we feel we're not doing our best. Some persons give up. Others continue on and find success. Very few know why they succeed or fail.

### Is there a problem?

Several pastors are described below. One of them may be you. Dick is an energetic pastor with vision. He has plans and ideas for his congregation. Unfortunately the deacons don't move fast enough for him. They're too slow and hinder the growth of the church. Dick finds himself in frequent fights with his board over getting things done.

*Are you an initiator who struggles with a turtle-slow board?* Across town, Pastor Jim enjoys his work. He generally has well laid plans, agenda, and objectives. He's seen as steadfast, practical and thorough. At times, however, he finds himself bogged down in details. He becomes stubborn. His planning is too elaborate and uncreative. Eventually he becomes data-bound.

*Do you carefully analyze things before you act, but wish you didn't get bogged down in details?*

In another church, Al is considered a thoughtful, sensitive pastor who is helpful to all. He eagerly responds to people's needs. There are times, though, when Al is overwhelmed with work. It's as if he can't say no. He even makes it sound as if it were his fault when things don't go well.

*Are you a sensitive, considerate person, but wish you could say no?* Peter is a flexible, inspiring, tactful pastor. His enthusiasm encourages people. He always manages to keep his people in harmony. Once in a while, though, Pete is seen as inconsistent and aimless. He works too hard at pleasing people. No one knows for sure where he's going. He seems to change his direction with different people.

*Do you work hard at keeping the peace, but wish you didn't spend so much time pleasing people?*

Perhaps you see yourself reflected in one of these men. What they need is a coach to help them plan their leadership strategy.

### What's the issue?

Styles of leadership differ. We develop, from experience, a pattern of behavior that fits us best. We feel comfortable with our style. Why shouldn't we? It worked before. The task with which we need help is that of learning our preferred style of leadership and managing that style. All styles are valuable. It is when the style gets in our way that problems arise.

The apostle Paul wrote to Timothy and instructed him to develop his gift. He was to attend to, and practice, his duties so that others would see his progress (1 Timothy 4:14-15). Later, in Paul's second letter to Timothy, he reminded him to "rekindle the gift of God..." (2 Timothy 1:6). Paul seems to be saying, "Take your gift. Develop it. Take your strengths and use them. Know your weaknesses and avoid them. If you can't avoid them, control them. Let them work for you."

When the apostle Peter wrote his second letter, he stressed skill development. He said to "supplement your faith with virtue... knowledge... self control... steadfastness... godliness... brotherly affection... love" (2 Peter 1:5-7). The result was to be an effective and fruitful minister (2 Peter 1:8).

The issue is learning to manage our leading. It is a matter of developing skills and improving them. It is also a matter of learning to work as a team with others. Paul had a problem when he wrote:

For I have no men likeminded, who will naturally care for your state.

For all seek their own, not the things which are Jesus Christ's (Philippians 2:20-21).

He dealt with people who didn't always agree with him, who sometimes went their own way. He had staff problems.

Developing leadership skills and applying them to the team situation is a tough task. It is a place where a coach, such as a psychologist, is needed.

### How a psychologist can help

There is a human paradox that any strength can become a weakness if used too much. Skills develop as we learn our strengths and manage



their use. Leadership and team work are improved when we see how our style of leading interacts with other styles of leading. Our performance can improve. Work with a staff can be better.

The way a psychologist can help is to coach. Coaches are those who stand by the sidelines and guide as one plays the game. Coaches assess our strengths. They look for weaknesses. They offer direction in how to play better. A psychologist can coach a pastor and staff in developing strengths so that all may see progress and be more effective.

#### Step one: A paradox

The psychologist begins with the paradox that a strength can turn into a weakness if the strength is used too much. So the preferred leadership style of each person under favorable and stress conditions is explored. For example, a test that gives a score for each of four basic leadership styles can be administered. The psychologist and leader then discuss the test results to determine in which category the leader belongs. These styles of leadership are as follows:

**Supporting/Giving** ■ Under favorable conditions these supporting/giving leaders are thoughtful, idealistic, trusting, loyal, helpful and receptive. They eagerly respond when people ask for help. They push for excellence, with high standards for themselves. They believe people will see their worth and respond to the high calling of outstanding values. They indeed are supportive persons.

Under stress, however, these persons become giving. They give in too easily to avoid conflict. They will be self-denying and feel at fault if things don't go well. They will seem gullible and passive. They feel obligated and may be paternalistic. They respond quickly when help is needed, but often give more than they can afford. They either back off too fast, or come on too strong with guilt producing such statements as, "All I want is to help you do better."

**Controlling/Taking** ■ Under favorable conditions these persons are doers. They make things happen. They are in control. "You cannot wait for things to come to you," they say. "You must take control and act." They like challenges. Putting their strength against obstacles brings out a competitive spirit that draws upon use of real skill and control. They have great vision, lots of plans, much energy. They usually get a lot done. There is a sense of urgency about these persons.

Under stress, these leaders become takers. They will often become defensive and stand rigid on their opinions. They appear as domineering and arrogant. Others feel their impatience and need to be in command. At times they may take the offensive and resort to coercion. This style turns into impulsive acting, sometimes without thinking. These persons then say, "All I want to do is get the job done."

**Conserving/Holding** ■ Favorable conditions find these persons cautious, logical and practical. They weigh the issues, look at the alternatives and choose the most appropriate. Their systematic and methodical planning result in people seeing them as thorough and well organized. Their conserving style shows a reliance on the data at hand. Using the available resources, they build and maximize them. "Be rational, and make the most of what you've got," they say.

Stress finds these persons becoming holders. "Hold on to the facts, be sure all the data is in. Don't make a decision until you have all the facts." Their slowness to respond and calmness is often a way of putting down the opposition. By remaining silent they take a holding position, waiting for the opponent to see the light. The excessive reliance on logic, and compulsive behavior feels like "analysis paralysis." Strict adherence to rules and regulations shows a holding to tradition. These persons say, "All I want to do is be sure we do it right."

**Adapting/Dealing** ■ Under favorable conditions these persons rely on their ability to understand and work with people. They gain their acceptance by social grace and empathy. They read people well and respond to their needs. They fit in well with almost any group and try to harmonize differences. They would be called tactful, diplomatic. Their successes depend on their winning personality and adaptability to people around them. These flexible, inspiring persons are a pleasure to be near because their enthusiastic and complimentary nature makes us feel good.

Stress, however, leads our adapting persons into situations in which they are called "wheeler-dealers." They are too quick to compromise, too willing to give in to keep the waters smooth. Their tactfulness breaks down into over-agreeableness. Loyalty to a point of view is set aside to keep things even. Others see their aimlessness, inconsistency, and untrustworthiness. Their attitude may be one of "Let's make a deal." Their enthusiasm turns to misplaced humor as they try to smooth out the differences by minimizing them. "All I want to do," they say, "is keep the peace."

#### Step two: Favorable conditions

Applying what is learned about leadership styles to oneself is the next step. How one acts when things go well is one's strength. Learning how to handle strengths and develop them is the aim. Several exercises are used to find situations and ways to capitalize on one's strengths. Sharing strengths with others allows them to assist us in using these strengths in other settings. Learning how to respond in another style extends one's choices of action. Practice in using another style is given.

#### Step three: Stress

When things don't go well, leaders feel stress. If they are threatened they feel stress. At times like this, a strength can be misused. Learning to control excesses and recognize stress is the third step. Retraining and controlling the improper use of a strength is hard. But by honestly looking at what triggers stress, one can learn to control leadership responses. Practice exercises enable leaders to learn these things.

#### Step four: The team

The last step is to apply all this to a staff. Each member has a valuable contribution to make. One may be a doer; another may ask for facts; another may seek excellence; another may be tactful. "Wouldn't it be strange," asks Paul, "if the whole body were an eye?" The mixing, blending, and working together of different styles is a crucial task for a coach.

The psychologist coach assumes each style is okay. So he or she says to us:

'Rekindle your gift,' build your style. Learn to use it to improve your work. By accepting your strengths, you can move forward. Accept other styles, too. Learn how other people do things. Try on other styles. Add to your style. Build a number of ways to respond. Take control at times. Check the data at another. And help each other, too.

This approach to leadership development was recently tested in a large church. The pastor and his eleven staff members met for a one-day workshop. After each person took the test, and wrote out his own scores, an in-depth study of each style was given. The rest of the day was spent in learning how to develop each person's own style, how to work together as a team, and how to avoid excessive uses of styles.

Responses during the four months since that experience show that this approach increased personal awareness of styles and enhanced team work. What was once felt as stress is now understood. The learning of new behaviors is increasing.

One person said, "That very night I watched as I used my leadership style in excess. It seems unbelievable. Now to learn how to shift."

As an added benefit, when this church staff recently discussed hiring new people, the question was asked, "Who can we hire to make our team well-rounded?" By looking at the team profile a deficit was found in the Control-Taking style. To increase team effectiveness, they plan to hire someone who can fill that need and thus build a well-balanced team.

The team's awareness of strengths and weaknesses makes the coach's job easier. But the coach is there guiding the process of skill development and can do so only as the team works together. Paul's admonition to "rekindle the gift" and Peter's request to "supplement your faith" can become realities as leadership management is applied to the church staff.

If at first we don't succeed, try, try again. The Christian psychologist can be an asset to church leaders in coaching them to be more effective and intentional leaders. ■

# The People, the Plan, the Program, the Product

## The Psychologist as Market Analyst

By Robert L. Pavelsky



Robert L. Pavelsky, who earned his Ph.D. from Fuller's Graduate School of Psychology, is associate professor of psychology and director of clinical services at Pacific Christian College in Fullerton, California. He maintains a private practice in counseling and consultation and is the preaching minister at Sunset Christian Church, Buena Park, California.

Psychologists are increasingly serving as market analysts who help organizations assess their effectiveness. As market analysts, they do two things. First, they help in marketing by finding out if and how well a product is selling. Secondly, they help in new product or new market development by finding out whether there is a new thing the organization should be doing. The result of such a market analysis proves helpful in getting the right people together to design effective plans which can fashion a successful program to market a selling product.

The Christian psychologist asks, How can I help the church accomplish its mission by increasing the effectiveness of the way its people come together to plan programs and market its product?

#### What is the issue?

Performance evaluation, programming by objectives, and structured feedback are the three organizational issues that contribute to performance effectiveness. A Christian psychologist can help the church accomplish its mission by maximizing its performance effectiveness.

Performance effectiveness is a biblical as well as psychological necessity. From the biblical perspective, the church must maximize responsibility. As pointed out in the parable of the talents (Matthew 25:14-30), we in the church are stewards of God's possessions. As such, we have the responsibility for the proper oversight of those possessions as emphasized by Paul in the Colossian letter: "Of this church I was made a minister according to the stewardship of God... that I might fully carry out the preaching of the Word of God" (Colossians 1:25). The excellence of stewardship expected of the church is implied in Paul's injunction to "Run in such a way that you might win" (1 Corinthians 9:24). Excellence of stewardship would surely be reflected in the church's maximizing its performance effectiveness by improving the way the church as an organization is functioning.

From a psychological perspective, performance effectiveness is improved by minimizing the "excellence gap" and reducing the "drag-thrust" paradox. The excellence gap is the discrepancy between what is and what should be (Blake-Morton, 1969, p. 4). Since the church exists as God's steward, every situation that contributes to the excellence gap must be eliminated. Consequently, it becomes a high priority to make the reality of the church more closely resemble the ideal of the church. The "drag-thrust" paradox (Blake-Morton, 1969, p. 7) exists whenever a church's need to feel secure, to follow the course that has always worked, or to maintain its traditions and culture, blinds it to new or more effective courses of action. The factors that develop out of these needs constitute a drag on the church's performance effectiveness and lower its capacity for organizational thrust. Consequently, it also becomes a high priority to eliminate, or at least modify, those factors that become part of the "drag" on the church and to improve its ability to "thrust" in needed directions.

#### How can psychologists help?

Psychologists can help through consultation on group processes, leading in programming by objectives, and assessing feedback mechanisms. Before proceeding, it will be helpful for the reader to take a few minutes and perform the following tasks: First, make a diagram of the organization of your church. Then show the formal communication pattern by drawing arrows showing who is responsible to whom. If there is adequate two-way communication between these parts of your organization, make the arrows go both ways. Next, indicate the informal communication patterns with dotted lines. These show who makes contact with whom outside the formal structure. Next, outline your church's program for the current year. Finally, list the ways you receive feedback about your church program. Having completed these tasks, perform the following evaluation.

**Communication Evaluation:** As you peruse your diagram of the communication processes, have you shown who communicates with whom on your board of elders for example, or between the elders and the education committee? Can you see how the formal leadership of your church operates, and can you pick out the informal leadership? Do you see where filtering and distortion of information are occurring in your church's communication processes?



**Program Evaluation:** As you review the outline of your church's program for the current year, are there long range goals that are stated in a way that gives an overall direction to your church? Are all of the programs and sub-programs clearly and specifically oriented toward these goals? Are they broken down into component parts so you know what must be done to reach the goals? Finally, are they stated in such a way that you will know when you succeed or fail?

**Feedback Evaluation:** As you go over your list of the ways you receive feedback, ask yourself, Do I have open channels for negative as well as positive feedback? Do I have regular, frequent opportunities for people to give me feedback? Are my feedback mechanisms concrete and quantifiable? And does my feedback come from a large number of my church members?

These are the issues psychologists deal with in consultation on group processes, leading in programming by objectives and in assessing feedback mechanisms.

### Consultation on group processes

Process consultation is "a set of activities on the part of the [psychologist] which help the [church] to perceive, understand, and act upon process events which occur in the [church's] environment" (Schein, 1969, p. 9). All churches have structures which delineate the division of labor, assign responsibilities, define spans of control, determine ways of communication and decision making. These organizational structures provide the framework within which the church operates.

Process consultation recognizes these structures and assigns them their due importance but begins by looking at the interactions which occur between people. The human participants in an organization (church) are its basic components and will determine how efficiently the structures operate. Process consultation focuses on six human process areas, some of which you considered when you did the communication evaluation earlier: first, the communication flow between and within the organization within the board of elders, and between the elders and the education committee; secondly, the roles and functions of the members in groups within the church (e.g. formal groups such as Bible studies, and informal groups, such as sports teams); third, problem-solving and decision-making procedures of the church; fourth, church customs and norms; fifth, formal and informal leadership and authority within the church; and sixth, patterns of cooperation and competition between groups within the church (cf. Schein, 1969, p. 13).

The goal of a process consultation is to provide a thorough, objective analysis of the strengths and weaknesses of these events and to recommend programs to enhance strengths and minimize weaknesses. Process consultation should result in more harmonious internal working of the church and make it more effective in accomplishing its mission.

### Programming by objectives

The second way that psychologists can help improve performance effectiveness in the church is through planned programming by objectives. All churches have plans, but frequently the programming is not clearly or specifically bound to the goals of the church. This generally occurs due to the lack of or poorly defined objectives, i.e., statements of how a church will reach its goals.

Objectives are important road maps for directing a church from where it is to where it should be and are thus necessary for the reduction of the "excellence gap." Objectives are a specific kind of statement that meet six criteria. First, they are measurable; e.g., "our goal is to increase our membership by five new families a month" rather than, "our goal is church growth." Second, objectives are defined in concrete behavioral terms; e.g., "to reach our goal of increasing our membership by six families in the next year, each member of the evangelism team must present the evangelism program to five families a month." Third, objectives are short term with a definite termination date, and fourth, they are capable of being stated in personal terms; e.g., "By June 30, I, Bob Smith, will present the evangelism program to 30 families in my section of town." Fifth, they are set up so that if all the objectives are reached the goal will be met; e.g., "we know that one in five people

respond positively to our evangelism program so if the five members of the evangelism team make five presentations a month, we should get five new families a month or sixty new families in the year." And sixth, objectives should be decided upon by the greatest number of church members possible and practical. Since participation in decision making increases one's motivation to carry out the decision, this sixth criteria maximizes the church's participation toward its goals.

The role of the psychologist is to help evaluate and develop goals, design objectives, and plan programming for the implementation of the objectives—all of which should improve the performance effectiveness of the church.

### Assessing feedback mechanisms

Lastly, psychologists as church consultants can help the church maximize its performance effectiveness through the establishment of planned and structured feedback mechanisms. Organizations also receive input data that tells them whether their people, plans, programs, and products are on the right course to maximize their performance effectiveness. No organization will survive without finding out how it is doing. Churches often have poor or inadequate methods for getting feedback.

Feedback mechanisms are both built into and introduced into a system. Built-in feedback mechanisms are a part of the stated objectives. In these cases, feedback is automatic. If objectives are completed by their termination date, then everyone knows it. How well the objectives have been met will provide feedback which should help determine the continuation or the modification of the current program. On the other hand, feedback can be introduced into an organization. This feedback can take numerous forms, but two are most common: One is the appointment of a "critic" whose task is to observe the group interaction and deliver judgment at the end of the session, and the second is the use of a brief questionnaire or response sheet designed to elicit feedback about an event.

The consultant generally plans feedback mechanisms for the total program and for each step of the program planning process. The goal of the feedback process is to maintain a high level of program awareness and maximize performance effectiveness. As results are analyzed, programs can be continued or changed.

### An example

For example, a pastor called a Christian psychologist for assistance. The neighborhood had been changing and fewer people were participating in the church program. A breakfast prayer group had suggested that the church ask the psychologist to lead them in a self study. This idea was approved at a congregational meeting. They all agreed they needed an outsider to help them see things objectively.

The psychologist executed an intensive survey of a sample of the membership. They were asked many questions about their opinions and their participation.

After summarizing the data in a report, the leaders studied the results. Many patterns of communication and opinions about the program became known for the first time.

Then a congregational meeting was called to determine a new statement of purpose for the church. This provided a firm basis for a period of program planning and stating objectives.

The psychologist worked with this church off and on for over a two-year period in helping them make their program more effective. Thus, one important role this Christian psychologist can play in the life of the church is market analyst. He or she assists the church in accomplishing its mission through people, plans, programs and products. ■

Blake, Robert R.; Morton, Jane S. *Building a Dynamic Corporation Through Grid Organizational Development*. Addison-Wesley Co., Menlo Park, 1969.

Schein, Edgar H. *Process Consultation: Its Role in Organization Development*. Addison-Wesley, Co. Menlo Park, 1969.

# The Lord's House Needs "Built-in Shrinks"

By H. Newton Malony



In the first essay it was said, "the church needs psychologists and psychologists need the church." Both these statements are true.

The church needs psychologists because they are specialists in human behavior. And human behavior is what the church is all about. God has chosen the church to be one of his means for bringing in his kingdom. The church is the latest in a great tradition of people God has chosen. The children of Israel are now the Body of Christ, the Fellowship of Faith, the New Creation—yes, the People of God. All of these are people terms—and psychologists are people experts. They are specialists in how and why people behave as they do. They can make God's means to his end more effective and productive. The church needs psychologists to help it do what it does—better.

Also, psychologists need the church. The church has been organized to meet people's need for God. Since psychologists are persons, and since persons need God, psychologists need what the church offers—God. As one ritual of church membership suggests:

The church is of God and will be preserved to the end of time... All, of every age and station, stand in need of the means of grace, which it alone supplies.

Psychologists are no exception to this rule.

The question next arises, "How do we get churches and psychologists together?" One answer that has been given is that churches should have "built-in" psychologists.

### "Built-in" means...

"Built-in" is a well known term. We have all heard it when we went shopping for a house. "The appliances are built in," the salesperson will say. "Note the built-in cupboards." Another example is what is termed "standard equipment" when we go to buy a car. The Volvo dealer will say, "An AM-FM radio, air conditioner and rear window defogger are all standard equipment in our car." Standard equipment on a car is like built-in appliances in a house. You don't have to add standard equipment or built-ins later on. They come with the house or car.

To have a "built-in" person is a less familiar idea but the thought is the same. "Built-in" persons are like staff members. They go along with the organization. For instance, in the Table of Order and Command for an Army Infantry Battalion there is always a little box in the diagram in which the words "Motor-Pool Sergeant" appear. This means that the motor pool sergeant is "built-in" in the sense that there is the clear expectation that somebody will serve that function or play that role. It would not be inappropriate to hear someone say, "What's a battalion without a motor-pool sergeant?"

Hopefully the day will come when it will not be unusual to hear it said, "What's a church without a psychologist?" When that day comes it will be the norm for each church to have a "built-in" psychologist. There will be the clear expectation that somebody entitled "church psychologist" will help the church in its planning and its functioning. It will be presumed that a Christian who is also a psychologist will have the experience to assist the church.

### Does "built-in" mean "on staff"?

One of the persistent questions about psychologists is whether they should be on the staff of an organization or brought in when needed. Does "built-in" mean "on staff"? If the day comes when church psychologists are as common as choir directors, will they be staff members in a manner similar to motor-pool sergeants in infantry battalions?

This question will not make much sense unless some background is given.

### Line and support persons

First, in an organization, a valid distinction can be made between *line* and *support* persons. Line persons are those who are on the front line. They make the cars, sell the brushes, mix the paint. Support persons are those who work behind the scenes to keep the front line supplied. They order the raw materials, repair the machines, put out the payroll.

Now the question comes, "Who are psychologists in the life of the church—line or support persons?" Most likely they are support people. They do not preach. They do not conduct business, evangelize, direct



## The best interests of the church are served if the psychologist acts as a consultant. He or she should be called in when there is a need and leave when the task is done.

music, or lead in worship in their role as psychologists. Most often they work behind the scenes. They enhance the functioning of the church by paying attention to how things get done—e.g. who makes decisions, how problems are solved, when communication occurs, how people respond. Thus, psychologists are support rather than line persons.

In most churches support people are janitors, secretaries, hostesses, treasurers, or business managers. Would one also add a psychologist to the list? Would he be a member of the staff along with the other support persons?

### The consultant role

Probably not, because of a second background issue—the role of the psychologist as consultant. “Consultant” is the technical term for what the psychologist does. Just what is a consultant? A widely accepted definition is as follows:

A consultant is a professional helper who enters into a voluntary relationship with an organization in which the consultant attempts to give help in the solving of some current or potential problem.

The relationship is perceived as temporary by both parties.<sup>1</sup>

Apply this definition to the church psychologist and it will become clear why the psychologist should not be a staff member like the church secretary. Note that the definition suggests the relationship is voluntary and temporary. This means that a church should voluntarily decide to invite the psychologist (consultant) in to help and that when the job is done the psychologist (consultant) should leave. This coming in and leaving cannot be done if the psychologist is one of the staff. People will feel obligated to use his or her services and the psychologist will stay around after the job is done because staff members don't go and come.

### No vested interest

The principal issues are these: The consultant is of most use to an organization if he or she is not a part of the decision that brought about the relationship. The consultant should have no vested interest in either the initiation or the outcome of the relationship. The fact that the consultant is from outside the situation is invaluable. Persons inside the organization (such as pastors and church officials) are most often ego involved. So also would the psychologist be if a member of the staff. The church needs an objective point of view provided by a consultant who is not part of the situation.

### Only for a time

Again, the consultant should never take over for the organization. It should be clearly understood that the consultant is only there for a time. The relationship is temporary. If people rely on the staff psychologist too much, they come to depend too much on a person who should serve a support rather than a line function.

The psychologist should be called in when needed and leave when the job is done. After all, the intent is to strengthen the church in accomplishing its mission, not enhance the reputation or power of the psychologist.

### An illustration

A psychologist recently received a request from a church where two members of the staff had resigned. The personnel committee wanted to have an analysis made of what ministerial tasks needed to be performed and how the work could best be divided. They decided not to simply hire new persons to fill old roles but to reassess the total ministry of the church. The psychologist, not being a staff member, was able to guide the church through a study of its needs and tasks. He was trusted because he was an outsider who had nothing to gain or lose. He was not ego involved. After the study was over and the ministerial roles were defined, the psychologist left. Again, he was not a member of the staff nor did he, in the analysis, construe a job for himself.

In-house consultants often pose problems for organizations. They typically evoke distrust from members.

Thus, the best interests of the church are served if the psychologist acts as a consultant. He or she should be called in when there is a need and leave when the task is done.

### Built-in but not on the staff—a contradiction?

The title of this essay is “Every church needs a built-in shrink.” How is it possible for the shrink or psychologist to be “built-in” but not “on staff”? This sounds like a contradiction.

But it is not if by “built-in” we mean an attitude, not a person. “Built-in” is best understood as an attitude toward the church which includes several things. First, it includes an outlook which sees the church as an ongoing process rather than a completed product. Second, it includes an awareness that wherever people live and work together there is the probability that problems will arise. Third, it includes the intent to use mundane means for spiritual ends. And, fourth, it includes a trust that Christian psychologists can be the channels for improving the quality of church life. This “built-in” attitude should pervade the thinking of church leaders. It will provide the basis for an early recognition of need and a ready willingness to invite the psychological consultant in again... and again... and again.

Another way of saying it is the psychologist should be “on call” like the doctor who stays close to the telephone waiting for a message. The psychologist is ready to help when asked. The normal approach would be to expect to need psychological consultants, to seek out some who are Christians, and to put money in the budget for their services long before one knows what the need will be.

### Please, Mother, I'd rather do it myself

It must be admitted, however, that asking for help from an outsider is a difficult thing for the church to do. This has been true even when the consultant was an outside insider (i.e. a Christian psychologist).

This is not simply an attitude based on the belief that only God can change the church. It also involves the chagrin of having to admit that a Christian group cannot solve its own problems. There has been the expectation that Christians ought not have people problems and that when they do, prayer for God's guidance would be all that is needed. This could be called the church's “Please, Mother, I'd rather do it myself” attitude. This outlook is understandable from one viewpoint. No doubt the Bible does promise much and expect much from those who have been redeemed from their sins and made a part of the church of Jesus Christ. However, this outlook ignores persons' continuing tendencies to sin even after salvation. The chief characteristic of the church is not perfection but forgiveness.

Further, this outlook bypasses the opportunity to make “a good thing better” even when the church is fairly successful. In all these situations the need for and the opportunity to use the Christian psychologist is strategic. Such use can, in fact, be evidence of a more humble, more expectant and more serious attitude toward God's power than one which piously assumes that all the answers to problems should come solely from prayer.

To end where we began: “Is there a shrink in the Lord's house?” I certainly hope so—for your sake, for my sake, for the church's sake, yes—even for God's sake! ■

## Organized Disorganization

—from page 4

faith that the church is also the People of God, the New Creation, the Fellowship in Faith, and the Body of Christ. It is not a question of either-or, but both-and.

### Who's got the power?

I think we would all agree that the church is an imperfect instrument. It does not always act as the People of God, the New Creation, the Fellowship in Faith, or the Body of Christ. Much less does it accomplish its purpose of meeting people's need for God. There is a need for the church to do better what it was designed to do.

The only problem in relating the inside (i.e., the People of God, etc.) and the outside (i.e., the church as an organization) points of view lies in this question: “Who has the power to change the church for the better?”

Insiders, if they are true to the biblical message would answer: “Only God can change the church because it was he who brought it into being by his gracious act in Christ Jesus.”

Outsiders, if they are true to organizational theory, would answer: “Only persons can change the church because it is a human creation.”

Is there any way the two points of view can be reconciled? The answer to this is crucial. If people cannot change the church, psychologists cannot be of help. Psychologists work with people. Their influence and their actions are on persons who are living here and now. If it be decided, once and for all, that only God can change the church, then there will be no further reason to ask “How can psychologists serve the church?”

So, once again, is there any way the inside and outside views of the church can be reconciled without compromising either position? Yes, I think there is. I think we can affirm the faith that only God changes the church. It is his church and he can act upon it through his Holy Spirit. Yet we can also affirm that one of the ways God works most powerfully is through persons. He can and does use persons to change the church.

It is here the two points of view are reconciled. The church can offer a prayer for God's guidance at the same time it calls the psychologist in for help. The psychologist, prayerfully and with an understanding of how organizations work, can lead the church to change.

### What can psychologists do?

Psychologists can *develop* the church as they would any other organization. They can creatively refine and improve the ways people work together in such a manner that the purpose gets accomplished to a superior degree and the group members feel more fulfilled.

As psychologists analyze what is going on in the church, they can design better ways of doing things. They can lead people through change. The end result will be that the church better meets people's needs for God. In fact, it will come closer to being the People of God, the New Creation, the Fellowship in Faith, and the Body of Christ. And last, but not least, the members of the church will be more fulfilled Christians in the process.

I would like to make a distinction between “growth” and “development.” It will further clarify the question of who can change the church. To grow means to bring into being and to change in size or structure. The psychologist cannot “grow” (sic) the church. Only God can. “Develop” means to change in function or to enhance adaptation. Psychologists can do that. Once the church exists (as it already does by God's grace) psychologists can develop it. They can enhance its function, enrich its life and enlarge its meaning.

The chapters to follow are descriptions of just such processes wherein, through the service of psychologists (outside Insiders), the church can be developed into an organization which better accomplishes its mission while fulfilling its members.

The writers will discuss church planning, conflict management, counseling consultation, leadership training, member development and program evaluation. In short, they will detail what it is like to be a “shrink” in the Lord's house. ■

## Go To Your Corners

—from page 8

minister or when part of the congregation has left following a bitter power struggle. It is often hard for a church to face openly its conflict even after the fact. One consultation with a pastoral search committee was dragging with low levels of energy and little evidence of warmth and closeness among the members of the committee until the consultant confronted them with their conflict and pushed them to own their part in the previous minister's dismissal. By owning their part in the conflict, the members of the group were freed from the restraints that kept them from expressing their strong negative about the former minister. After ventilating their negative feelings, they became more expressive of their warmth and appreciation for each other. This produced a good atmosphere for work.

These illustrations drawn from consulting experience demonstrate the value the psychologist can have as a guide in helping churches learn how to diagnose and manage conflict. Perhaps the future will hold an increasing number of opportunities for congregations and Christian psychologists to work together in the accomplishment of a mutually felt goal: A more effective ministry and witness of the church in the world. ■

## Every Boy/Girl

—from page 20

study groups which often do not probe deeply into the areas where people are hurting nor give them clear direction about how to change. But neither do we ignore the Scripture in our groups. One group has, in fact, made an intensive study of the interpersonal relations (transactions) of Jesus in the book of Mark and then compared this with how individuals in the group were relating to others.

### Summary

This article has pointed out that each individual has been given gifts by the Holy Spirit, but that many do not exercise these gifts. A review of the motivational theories of Abraham Maslow was made to try to account for why persons do not exercise their potential. It was pointed out that many persons are busy attempting to satisfy basic physiological, safety, love, and esteem needs and never get on to actualization. Thinking again of Aggrey's parable of the eagle, the psychologist has the task of the naturalist, to assist persons in working through problems that block their development so they can get out of the chicken coop and stretch their wings and soar as they were created to do. The psychologist can do this by directly working with persons in therapy or by working indirectly through paraprofessionals in the church. Thus the psychologist can be a personnel director and help persons find their gifts. Then they can find the right jobs for themselves in the life of the church. ■

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<sup>1</sup>Lippitt, R. Dimensions of the Consultant's Job. *Journal of Social Issues*, 1959, 15(2), 5-12.



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